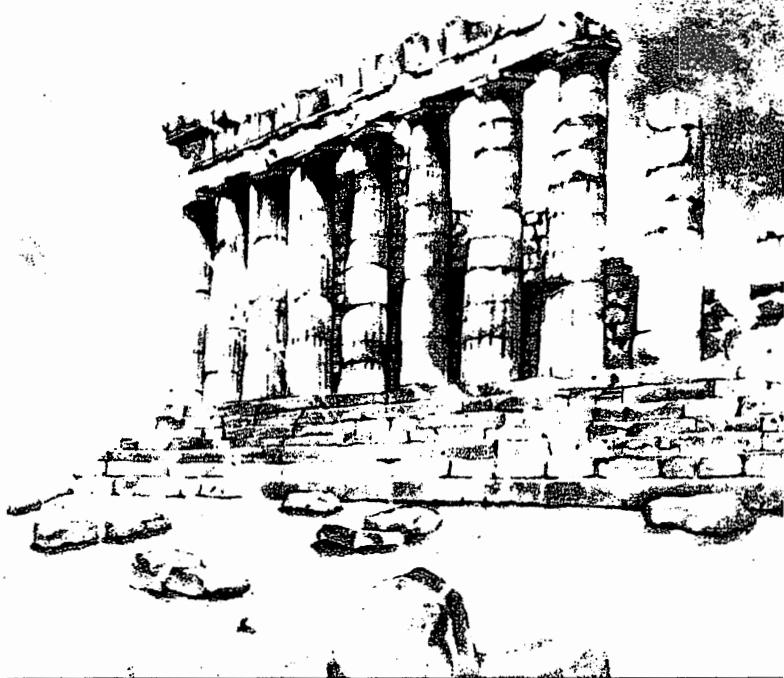


ZION'S FIFTH COLUMN



by Senator Jack B. Tenney

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A TENNEY REPORT

By Senator Jack B. Tenney

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ABOUT THE AUTHOR

Jack B. Tenney was born in St. Louis, Missouri, April 1, 1898. At the age of 10 he came to Los Angeles, California and graduated from the public schools here. He served with the American Expeditionary Forces in France in the Adjutant General's Department until May, 1919, and was stationed at Headquarters Western Department, United States Army, San Francisco, until October 2, 1919.

Senator Tenney is a talented musician, with piano and organ his favorite instruments. His "Mexicali Rose" is still a popularly known selection. In 1935 he extended his versatile talents to the practice of law in the State of California. He was admitted to practice law in the Federal courts in 1936, and to the Supreme Court of the United States in 1945.

Elected to the California Legislature as Assemblyman from the 46th Assembly District, Los Angeles County, in 1936, he was re-elected in the primaries in 1938 and 1940. Seeking the Senate seat, a four-year term, he won in the 1942 and 1946 primaries. In 1950, he received both nominations, Republican and Democratic, in the primary and received 1,126,157 votes in the General Election in November.

Serving as Chairman of the Senate Fact-finding Committee on Un-American Activities in California, 1941-1949, he was constantly the target of forces that sought to destroy the documented work of the committee. The printed reports of the Committee have been generally accepted for their accumulation of accurate information.

Other works Senator Jack B. Tenney:

The Jews & The Russian Revolution, 8.5 x 11, stapled 3.50.

The Zionist Network, 96pp., 10.00.

Zion's Trojan Horse, 90pp., 10.00

The Fight To Save America, 12pp., stapled 1.00.

The Anti-Defamation League, 15pp., stapled, 1.00.

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Senator Jack B. Tenney
(1898-1970)

[The above portrait was drawn for me by my friend Josef Tamaliunas, an Australian of Lithuanian descent who passed away in 2005. —publisher, R.A.B./S.T.M.]

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INTRODUCTION

Zionism may be said to be as un-American as Communism or Fascism.

In its political racism it patterns Nazism.

In the United States Zionism threatens not only the American people as a whole, but American Jewry in particular. "Jewish communities" are being organized wherever Jewish populations can support them. Here the Zionist doctrines of the "oneness of the Jewish Nation" and the separateness of Jewish culture and historical heritage are being emphasized. Some of the "authority" of the ancient ghetto is being revived by "official Jews" for "disciplinary" purposes and American Jews are being isolated from the normal flow of American life.

A net-work of Zionist espionage and propaganda organizations operate within the United States and throughout the world, spying on Jews as well as Gentiles, and propagandizing both. American Jewry is exploited continuously, contributing tens of millions of dollars annually for the support of multitudinous agencies whose budgets rival governmental bureaus.

Criticism of organized Jewry is always countered by the cry of "anti-Semitism" — and it makes no difference that the critic happens to be a person of the Jewish faith.

The appearance of this work will be greeted with the same cry. The admitted fact that Zionism is strictly political and economic will not, in the least, deter the *Anti-Defamation League* from countering with name-calling based on religious and racial implications.

Zionism, like Communism, is an international menace. While Zionism does not propose to destroy the government by force and violence, it professes no loyalty or allegiance to the United States. Its loyalties are in Israel and it considers the Jews of the world subjects of the Jewish State.

The general public knows little or nothing of organized Jewry, its purposes and operations. Jewish groups, such as the *American Council for Judaism*, who oppose the un-American activities of the Zionists and their agencies, receive scant publicity through the ordinary channels of communication. American Jews, such as Rabbi Elmer Berger, have little opportunity to inform either the public in general or American Jewry in particular concerning the stand of patriotic American Jews on the subject of Zionism and its operations.

It is hoped that this work will supply needed information on the subject.

The section, "Notes on Zionism", is intended as background

material. Much of this section is historical in nature and not essential reading for an understanding of various contemporary Jewish organizations and their operations. It does, however, offer some explanation as to *why* these organizations have come into existence and *why* they operate as they do.

This book would have to be written whether the organizations involved were composed of Swedes, Irish or English, just as books had to be written about the Italians in Fascist Italy, the Germans in Nazi Germany, and the Russians in the Soviet Union. In the case of Italians, the Germans, and the Russians there is no spirit of hatred against the Italian, the German or the Russian as individuals, their race, religion or ethnic origin. And there is none in this treatise on so-called Jewish organizations. It is the things that men *do* that merit condemnation or commendation. *All* of the German people cannot be charged with the crimes of Hitler; *all* of the Italian people are not responsible for Mussolini, and the Russian people as a whole are not answerable for Stalin.

By the same token *all* Jews are not to be blamed for the fanaticism of Zionism, nor held responsible for the policies and un-American activities of its agencies. As a matter of fact the Jew is directly a victim of the Jewish bureaucracy. Morris S. Lazaron, writing in *Council News*, April, 1952 (official publication of the *American Council for Judaism*) states:

"The individual Jew has no personal right to make decisions, according to nationalist thinking; but all right and wrong, good and bad, derive from whether what is said or done tends to promote the welfare of the Jewish people and the State of Israel. Such ideas are unpleasantly familiar. They bring to mind Italian Fascism, German Nazism and Kremlin Communism."

It is to be hoped that the organizations dealt with in this work will attempt to answer on the basis of the issues involved, if, indeed, they have answers. They must know by now that the thread-bare charge of "anti-Semitism" is not quite as effective as it once was. It will not now even suffice for a smoke-screen.

The American people are beginning to ask questions and they are beginning to demand answers. They are not to be satisfied with name-calling.

NOTES ON ZIONISM

Zion was the name of the Jebusite stronghold, probably on the southern part of the eastern hill, at Jerusalem. After it was captured by David, the Temple was built above it and the name extended to the whole hill. In time it became a synonym for the city of Jerusalem.

Zionism is the result of the attachment to Zion which led the Babylonian exiles under Zerubbabel to rebuild the Temple, and which flamed up in the struggle of the Maccabees against Antiochus Epiphanes.

Through the years of ghetto seclusion the national yearning of the Jews was not permitted to relax. The nationalist spirit of mediaeval Jews is evidenced in their liturgy and in the works of Jehuda Halevi.

In the sixteenth century David Reubeni and his disciple, Solomon Molcho, presented themselves to the Jewish people as liberators and gave impetus to their nationalist yearnings. The *Christian Millennarians* gave a fresh impulse to the nationalist idea in the seventeenth century. In 1666 a Jew named Sabbatai Sebi appeared at Smyrna and proclaimed himself the Messiah. The news spread to European Jewry and, despite the protests and opposition of some of the outstanding rabbis, Jews everywhere prepared for the journey to Palestine. The nationalistic excitement spread among world Jewry and continued for better than a century.

Moses Mendelssohn, fortified by the growth of religious tolerance in the eighteenth century, sought to lead the Jews into a new life as citizens of the lands of their birth or residence. He emphasized the spiritual aspect of Judaism and the necessity of Occidental culture. Under his sane leadership the nationalist spirit of Jews began to recede. In 1806 the Jewish *Sanhedrin* repudiated the nationalist tradition.

The Mendelssohnian movement, and the new Judaism that followed in its wake, did not completely destroy the spirit of Jewish nationalism. The promotion of the study of Jewish history gave rise to a new type of Jewish nationalism, — a consciousness of race and a fresh interest in the Holy Land. Sir Moses Montefiore, the Rothschild family, and the *Alliance Israélite Universelle* interested themselves in Jewish projects designed to improve the lot of local Jews.

But the older nationalism lived passively on, strengthened by the new sense of race consciousness and the new interest in

the Holy Land. Its flame was fed by the *Christian Millenarians*.

Moses Hess, Hirsch Kalischer and Perez Smolenskin preached the essence of Zionism during the nineteenth century. Leo Pinsker of Odessa in 1882 called for "*auto-emancipation*"; — a plea for the solution of the Jewish problem by the *re-establishment* of a "*Jewish nation on Jewish soil*," "*Choveve Zion*" ("*Lovers of Zion*") was organized for the purpose of promoting Jewish colonization in Palestine.

Theodor Herzl

Theodor Herzl was born in Budapest on May 2, 1860. He died at Edlach on July 3, 1904. He was the founder of modern political Zionism. He received a legal education at Vienna, and made a considerable name for himself as a literary journalist and as a dramatist. His work as the founder of modern Zionism, however, overshadows his other accomplishments.

Herzl published "*Der Judenstaat*" ("*The Jewish State*") in 1896. In this pamphlet Herzl held that the only alternatives for the Jews were complete merging by intermarriage or self-preservation by political nationalism. It was this latter course that he advocated.

Herzl's solution to the problem was exclusively economic and political. He did not attach himself to Judaism and did not, at first, insist on Palestine as the new Jewish home.

Herzl's ideas swept European Jewry reviving the ancient dreams of nationalism.

The first international Zionist congress met at Basel, Switzerland in 1897, and perfected its permanent organization. The Congress arrogantly called itself "*the Jewish nation*". They created a world-wide political machine.

Its purposes were as follows:

"Zionism strives to create for the Jewish people a home in Palestine secured by public law. The congress contemplates the following means to the attainment of this end:

"(1) The promotion on suitable lines of the colonization of Palestine by Jewish agricultural and industrial workers.

"(2) The organization and binding together of the whole of Jewry by means of appropriate institutions, local and international, in accordance with the laws of each country.

"(3) The strengthening and fostering of Jewish national sentiment and consciousness.

"(4) Preparatory steps toward obtaining government consent where necessary to the attainment of the aim of Zionism."

With the world Zionist organization an actuality Theodor Herzl charged the 197 delegates to "*capture the Jewish communities of the world!*"

Zionism suffered a severe setback with the death of Dr. Herzl in 1904. He had disrupted the normal development of world Jewry toward individual freedom more than any other Jewish leader since 1666; — and had done so in an age that underscored individual freedom. The Renaissance and the Reformation had wrought a revolution in man's thinking about man, — and new concepts concerning the rights of men had swept across the literate and civilized world. Dr. Herzl and his Zionist movement did a great disservice to world Jewry in its march toward individual freedom and human dignity. The Jewish communities of the world were being "captured", as Dr. Herzl had commanded, —and once more the individual Jew was being driven behind ghetto walls; — the invisible, but stronger ghetto walls of Jewish nationalism.

Herzl had said that the Dreyfus case had made him a Zionist. He failed to see the Zolas and the French people that vindicated Dreyfus. He attacked Edmond de Rothchild's lavish support of Zionist projects as "*philanthropic*" — rather than serving the "*national purpose*" — and threatened him with "a great agitation in which it shall be difficult to maintain order . . ." by setting "the masses in motion by a tumultuous agitation." He attempted bartering Jewish participation in the revolutionary movements of Czarist Russia and in Germany for a political charter to Palestine. He created anti-Semitism with every move, driving wedges of misunderstanding between Jews and Christians. An understandable fight for equal rights for Jews in the countries of their birth and residence was forgotten and obscured by the insane obsession to dispossess the Arabs of Palestine and establish a "*Jewish State*".

Herzl left behind him "a great, restless mass of Jews, who in consequence of his efforts, had divided Jewry as it had not been divided since the rise of Sabbatai Zebi." (Jacob de Haas).

Herzl was succeeded by a Cologne banker, David Wolffsohn.

Meanwhile Israel Zangwill founded a rival organization under the name of the ITO (*Jewish Territorial Organization*) for the purpose of taking over Eastern African territory offered Dr. Herzl's organization by the British Government and refused by the seventh Zionist congress in 1905.

Dr. Herzl had hoped to secure an autonomous Jewish commonwealth in Palestine under the suzerainty of the Sultan of Turkey. Audiences were granted Dr. Herzl by Sultan Abdul Hamid in 1901 and again in 1902 but the negotiations were unsuccessful. Under David Wolffsohn fresh negotiations were opened with the Porte which were rendered hopeless by the Turkish revolution.

The failure of these schemes gave rise to sharp differences of opinion within the Zionist ranks. The "*practical*" Zionists were for an immediate start in Palestine, while the "*political*"

Zionists adhered to the charter. The "practical" Zionists won their first important success in 1908 with the establishment of a Zionist agency in Jaffa.

The Jewish National Fund

Stripped of its formal phraseology the Zionist movement contemplated the building of a formidable Fifth Column in Palestine. Through steady immigration and purchase of land, Zionist leaders sought to gradually dispossess the Arabs and, at a propitious time, take over the entire country. The success of the plan gives evidence of Jewish patience and perseverance though it leaves much to be desired in other fields of virtue.

The *Jewish National Fund* was established as the financial instrument for the secret conquest of Palestine. Although the organization quietly bought considerable land before 1910 it stepped up its program thereafter.

In view of organized Jewry's agitation against "restrictive covenants" it is interesting to note that the charter of the *Jewish National Fund* forbids the rental of its land to anyone but a Jew.

The *Jewish National Fund* is one of the principal beneficiaries of the *United Palestine Appeal*, which has been the largest beneficiary of the *United Jewish Appeal*. Benjamin Browdy, President of the *Zionist Organization of America*, in a radio broadcast, said:

"The *Jewish National Fund* is the epitome of the practical, constructive aspects of the Zionist Movement. Without it the Jewish State would never have been built."

Colonization of Palestine began. Revival of Hebrew culture in Palestine, together with the settlement of the Jews on the land, developed rapidly. The eleventh Zionist congress in 1913 approved an ambitious program of rural colonization and resolved that steps should be taken toward the early establishment of a Hebrew university in Jerusalem.

World War I brought Zionist work in Palestine to a standstill. Although colonization came to a halt, Zionism continued to barter Jewish support for a political charter to Palestine, as part of post-war settlements. Agitation for the creation of an *American Jewish Congress* started in 1914, opposed by many American Jewish groups, including the *American Jewish Committee*. After drawn-out negotiations, however, the *American Jewish Committee* agreed to participate in calling the congress after the termination of hostilities. The *Jewish Workmen's Committee* agreed to join, with certain provisos.

Dr. Chalm Weizmann of *Manchester University* headed a group of political Zionists in England and proposed that Great Britain provide in the peace settlement for the establishment in Palestine of a national home for the Jews.

Zionist Claim to Palestine Unfounded

The basis of the Zionist claim to Palestine is the fallacy that persons of the Jewish faith are members of the ancient "*Jewish race*"; a race that became a "*dispersed people*" scattered throughout the countries of the world. This fiction had been largely promulgated by Jewish "*nationalists*" and, since 1897, by the disciples of Theodor Herzl.

Contending that their ancestors once ruled the little country of Palestine, the Zionists found nothing immoral in demanding that the country's inhabitants be dispossessed and that there be an "*Ingathering of the Exiles*" — the Jewish people of the world, — and the "*reestablishment*" of the "*Jewish State*." The fact that nearly two thousand years has elapsed since their alleged ancestors held sway over the land appeared to be of little conscientious importance to the Zionists. The fact that the Arab population in possession during the intervening centuries must be driven from their homes failed to arouse the ordinary instincts of compassion and justice in the minds and hearts of Zionists. In good conscience the *historical* claim to Palestine, even if it were founded in fact, could not balance the scales of justice in the Zionist design for the conquest of Palestine. But even this slim basis for the justification of Zionist Fifth Columns in Palestine and the ultimate acts of violent dispossessions of the Arabs is not founded in fact.

All of the world's recognized authorities on the histories of the nations of Europe, Asia and Africa disprove the Zionist claim. Persons of Jewish faith scattered throughout the world today are the descendants of widely-scattered native populations.

Judaism spread from the Holy Land between 1500 B.C. and 1000 A.D. to populations in North Africa, along the Mediterranean, to Western Europe, Arabia, India, China and Ethiopia. The pagan populations were converted to Judaism by missionaries, traders and exiles who, if settling in these countries, were soon assimilated by the native populations. Inter-marriage with the natives resulted in the disappearance of former racial origins, and populations, thus converted to Judaism, were mostly non-Semitic. These included the Falashas of Ethiopia, Chinese in China, Tamils in India, Moors in North Africa, Berbers of North Africa, Khazars of Eastern Europe, Nubians of Africa, Fulas of Senegambia, Polish of Poland, and many others of nearly every sub-racial group of Europe, Africa and Asia.

The Zionist allegation that persons of Jewish faith in eastern Europe have a legitimate claim on Palestine as the country of their origin is without foundation in historical fact. Jewish and non-Jewish authorities agree that these people are the descendants of

the non-Semitic Turkish-Tartar race which came into Europe from Asia in the First Century by a land route north of the Caspian Sea. They became known as the Khazars. A war-like people, they settled in eastern Europe and, by continuous and successful conquests, expanded their territories to include the greater portion of eastern Europe west of the Urals and north of the Black Sea. Near the close of the Eighth Century the Khazar nation was converted to Judaism. Henceforth only a Jewish King might occupy the Khazar throne and Judaism became the state religion.

Conquest continued to be the chief concern of the Khazar Kingdom and, at the peak of its power, it collected tribute from no less than twenty-five conquered peoples. Toward the end of the Tenth Century, however, the Varangians (Russians) swept down from the north and conquered them although the conquest was not complete until the middle of the Thirteenth Century. The Khazar population and territories were thus absorbed into the expanding Russian state, which accounts for the large Jewish population now found in that country. Large segments of this Jewish population became Polish, Lithuanian, Galician, Rumanian, etc., in the course of subsequent conquests.

Palestine was over fifteen hundred miles from the Khazar Kingdom. The eastern European Jews, descendants of the Khazar Jews, therefore, have neither a historical nor racial association with the original Jews of the Holy Land.

Yiddish is the language developed by the descendants of the Jewish Khazars, and it is not the Hebrew of Judaism. It is a jargon of many languages but it is not a language in itself. Corruptions of German, Polish and Russian words were added to the Khazar language, using the Hebrew alphabet adapted by the Khazar King who was first converted to Judaism. Hebrew was developed more than twenty-five hundred years before Yiddish, and is further proof that the Jews of eastern Europe and the ancient Jews of the Holy Land have no ethnic relationship.

Yiddish was carried to other Jewish populations throughout the world by the Yiddish speaking Jews who emigrated from eastern Europe. Beginning in 1890 the descendants of the Khazar Jews started a great emigration. Within twenty-four years three-and-a-half million had left Eastern Europe of whom 1,650,000 emigrated to the United States. Americans tacitly accepted Yiddish and the descendants of the Khazar Jews as representatives of Judaism, — lineal descendants of Abraham.

Zionist membership is largely composed of Jews of eastern European origin, — Polish, Lithuanian, Galician, Ukrainian, Russian and Rumanian, — descendants of the Khazars.

Why Palestine for the Jews?

Since 1916 the Zionists have been adamant in their demand that they have Palestine or nothing. All efforts to establish a so-called "national home" for the Jews in some other part of the world where a people in possession would not be uprooted, have been firmly opposed by the Zionists.

Why?

The official report of the *British Crown Agents for the Colonies*, prepared for the Government of Palestine, entitled "*Production of Minerals from the Waters of the Dead Sea*" (page 2) states that the Dead Sea contains forty-two billion metric tons of Potassium Chloride, Magnesium Bromide, Magnesium Chloride, Calcium and Sodium Chloride, "and also a supply of potash which may be considered inexhaustible", of a total value of five trillion dollars (\$5,000,000,000,000) at today's prices, — an amount of wealth so fabulous that it defies comprehension. This natural resource which rightfully belonged to the Arabs is now being wrongfully exploited by the descendants of the rapacious Khazars through the operation of *Palestine Potash, Ltd.*, a corporate "front" for the secret Zionist "high command."

The Zionist insistence on Palestine, in light of this revelation, becomes clear. Possessing this fabulous wealth the Jewish State of Israel can become the greatest financial power in the world; — the most important international force on the face of the globe. With this wealth the descendants of the Khazar conquerors intend to reestablish in Palestine their former eastern Europe Khazar Jewish Kingdom. Behind the pleas to Jewry for contributions for rescuing the persecuted and oppressed Jews of the world and their establishment in Israel, is the plan to secure the wealth of the Dead Sea for the ultimate domination of the world.

Zionists Prosper on Anti-Semitism

The professional Zionists have made the "Jewish State in Palestine" their vocation in life. The tens of millions of dollars collected from unsuspecting Jews make possible the payment of salaries that exceed the incomes of high governmental officials. These salaries are possible only while Jewish contributors are induced to contribute generously and often, — and the barometer of generosity and frequency is geared to fear of anti-Semitism. Where actual anti-Semitism does not exist in fact, Zionist organizations proceed to create it. It has been the stock-in-trade for the steal of Palestine and the Dead Sea wealth; it is now the chief inducement for Israeli immigration and the development of Israeli "resources."

The Balfour Declaration

As the British conquest of Palestine became more and more of a possibility the British recognized its potentialities in rallying world Jewry to the cause of the Allies in World War I. The United States was not yet in the war. The Jewish population of the United States was estimated at about three million in January of 1917. The Jews were still more populous in Russia and a considerable population was scattered through the Central Powers. A British declaration in favor of Zionism would rally Jewish opinion throughout the world and bring the United States into the war.

Negotiations were initiated in February, 1917 with Sir Mark Sykes as the principal intermediary. On November 2, 1917 the foreign secretary, Mr. Balfour, wrote to Lord Rothschild: --

"Dear Lord Rothschild --- I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet: 'His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.' I should be grateful if you would bring this Declaration to the knowledge of the Zionist Federation."

While the Declaration was the act of Great Britain it was issued with the knowledge and concurrence of the Allied Powers. France placed its formal approval on the Declaration in February, 1918 and Italy followed in May. President Wilson made it clear that he welcomed the British pronouncement. In 1922 both houses of Congress passed resolutions associating the United States with the policy of the Declaration.

The American Jewish Congress

The *American Jewish Committee* and the *Jewish Workmen's Committee* had agreed with Zionist groups to call a congress of American Jews at the termination of hostilities in World War I. It was to be a temporary organization and restricted as to function. An executive committee was selected "to continue in office until the expiration of one year after the adoption of a treaty of peace whereby the present European war shall be concluded."

The Congress convened in Philadelphia May 30, 1920. Louis Marshall read the report of the Congress' activities and a motion to adjourn *sine die* was adopted by a large majority. The Zionist delegates, however, despite their pledge, remained in session and

established a permanent organization, taking the name of the *American Jewish Congress* which had just adjourned *sine die*.

The *American Jewish Congress*, thus born in Philadelphia in 1920, was instrumental in creating the *World Jewish Congress* in 1936 of which it became an affiliate. Both organizations are Zionist agencies for Jewish nationalism.

British Mandate for Palestine

In December of 1920, the proposed terms of the Palestine mandate were submitted by the British government to the *League of Nations* for confirmation by the council. A modified version was approved by the council at its meeting in London on July 24, 1922. The British government previously had issued a statement of British policy on Palestine interpreting the *Balfour Declaration* as meaning, "not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, in order that it may become a centre in which the Jewish people, as a whole, may take, on grounds of religion and race, an interest and a pride."

The mandate became effective on September 23, 1923. It recites the *Balfour Declaration* in the preamble, and contains various articles dealing with immigration.

Article 22 of the *League of Nations Covenant* declares: "Where populations are not yet able to stand alone" the machinery of government should be set up for them in keeping with the accepted belief that "the well being and development of such peoples forms a sacred trust of civilization."

It is quite evident, from the foregoing, that the *United Nations* violated the "sacred trust of civilization" laid down by the *League of Nations* in the *British Mandate for Palestine*. The Arabs were not consulted and never consented that their country be taken from them and given to alien Zionists.

Palestine

A civil administration was established in Palestine in July, 1920. The *Zionist Organization*, under control of the government, began the purchase of land and started bringing in immigrants. About 280,000 Jews immigrated to Palestine between 1918 and 1936, of whom 61,854 entered in 1935. By the end of 1936 the Jewish population was estimated at about 400,000.

The *World Zionist Organization* was nearly bankrupt. There was little money available with which to exploit the country's resources and it was difficult to find Jews in sufficient numbers who were willing to go to Palestine. Chaim Weizmann entered into negotiations with American Jews through Louis Marshall

and succeeded in enlarging and revitalizing the *Jewish Agency for Palestine*.

Even though the revitalized *Agency* was made possible through the assistance of non-Zionists and even anti-Zionists who rationalized their actions in the interest of "our holy and immortal religion," Weizmann reiterated the political character of the movement with greater vigor. "We feel," he declared, "that it is time that we displayed renewed devotion in bringing Zionism before the Jewish world as a question calling for a moral decision . . . What we aim at is to win over the youth to decide in favor of acknowledging its national responsibilities."

The American Jewish Joint Agricultural Corporation

After the Russian Revolution of 1917 the Bolshevik government set up Jewish colonies in the Crimea. In 1924 the *American Jewish Joint Agricultural Corporation (Agro-Joint)* was organized to finance Jewish colonization under the Communist plan. A *Joint Distribution Committee* made an initial grant of \$400,000. Julius Rosenwald, Felix M. Warburg, James N. Rosenberg, and other American Jews, raised around eight million dollars for the project.

Conflict with the Arabs

In 1914 the Jews were in possession of 177 square miles of Palestine land. By 1936 they were in possession of 545 square miles. Between the close of World War I and 1933 over four thousand Jewish industries had been established. Palestine is about the area of the State of Vermont; — about 10,000 square miles.

The resentment of the Arabs flared into violence in 1929. Opposing Zionism and the British policy supporting it, the Arabs broke into open revolt. Religious agitation had centered around Jewish and Mohammedan rights to the Wailing Wall of the Herodian Temple, but this controversy was soon merged into a national conflict, Christian Arabs joining with the Mohammedans against the Jews.

There had been outbreaks in 1921 but the 1929 revolt was more serious.

A British commission of inquiry reported that the disturbances were caused by the Arabs' fear of a Jewish majority and the dispossession of their land by the invaders.

A British *White Book*, published on October 20, 1930, accepted the recommendations of the commission regarding restrictions on immigration and land purchase, which, of course, met with immediate Zionist opposition.

Hitler's rise to power in Germany increased Jewish immigration to Palestine.

A new Arab outbreak came in April of 1936. Palestine Arabs

were in open revolt against Zionism and Great Britain, and they were supported by all Arab countries including Egypt. Loss of life was great. Another British commission was dispatched to Palestine in November of 1936 under the chairmanship of Earl Peel.

The commission again reported that the Arabs feared the domination of the Jews. Palestine was a British mandate and the inhabitants were entitled to self government, which, they believed, was being frustrated by Zionism.

The commission, finding the aspirations of Zionism and of the Arabs "mutually exclusive and irreconcilable," recommended the partition of Palestine into a smaller Jewish state. The Zionist congress meeting in Zurich in 1937 reluctantly accepted this suggestion but the Arabs resolutely opposed the idea, and the Arab world supported them in their position.

The violence that flared up in 1937 was met by strong government measures. The leading Arab committee was outlawed and its members deported or imprisoned. The Mufti of Jerusalem fled abroad. Military courts were established and full scale military operations for the control of the country were instituted. The revolt, however, continued, gaining intensity in 1938 when the Zionists embarked upon acts of terrorism. By the fall of 1938, in spite of drastic government measures and growing Arab casualties, the country was largely in the hands of the Arabs. Bethlehem, Hebron, and Ramallah were in their hands and all normal traffic throughout Palestine was at a standstill.

Meanwhile Jewish organizations in England and the United States stepped up their political agitation on behalf of Zionist ambitions and actively and energetically enlisted support and sympathy for a Jewish state in Palestine.

British White Paper on Palestine

In November of 1938 the British government announced that it would drop the partition proposal and attempt to promote an understanding between the Arabs and the Zionists by direct negotiations in London. The failure of the delegates of the *Jewish Agency for Palestine* and of the Arabs to reach an agreement forced the government to find a solution of its own. In its *White Paper* of May 17, 1939 it rejected the idea of a Jewish state as contrary to British obligations to the Arabs and suggested an independent Palestine which would safeguard the essential interests of Arabs and Jews alike. Ten years was the time set for the transition period. A Jewish immigration of 75,000 was to be allowed over a period of five years with further Jewish immigra-

tion dependent upon Arab agreement. Regulations for the sale of land to the Jews were also established.

Both the Arabs and the Jews rejected the proposals of the British *White Paper*. Palestine Jews answered with a general strike and acts of terrorism. Immigration continued illegally, for the greater part. The Zionist Congress, meeting in Geneva in the summer of 1939, protested against the *White Paper* and any restriction of Jewish immigration.

Organized Jewish Agitation

Political pressure by organized Jewry continued in England and in the United States throughout World War II. The British *White Paper* policy was under constant attack. The *Permanent Mandates Commission* of the *League of Nations* condemned it as a violation of the British mandate over Palestine. Organized Jewry supported the English Labor Party in 1945 on the basis of its promise to repudiate the *White Paper* policy and its promise to support the Jewish State in Palestine.

President Harry S. Truman, in a letter to Prime Minister Clement Atlee on August 31, 1945, urged that 100,000 certificates for immediate immigration into Palestine be made to the Jews in the displaced persons camps. Both Prime Minister and Foreign Minister Ernest Bevin refused to comply with the President's request.

The *Anglo-American Commission of Inquiry* was appointed as the result of Prime Minister Atlee's refusal. Hearings started in Washington, D. C. on January 7, 1946. The Commission's report was published on April 30, recommending that "100,000 certificates be authorized immediately for the admission into Palestine of Jews who have been the victims of Nazi and Fascist persecution"—thus *amazingly* confirming President Truman's recommendations. The Commission demanded that the certificates "be awarded as far as possible in 1946 and that actual immigration be pushed forward as rapidly as conditions will permit."

The Commission followed the Zionist Congresses in nearly every respect, thoroughly evidencing the pressures and the propaganda agitation techniques of organized Jewry. It recommended that the restrictive land regulations of 1940 be "rescinded and replaced by regulations on a policy of freedom in the sale, lease, or use of land, irrespective of race, community or creed." Only in the case of over-all Zionist ambition did the Commission fail to follow organized Jewry's propaganda. It recommended that Palestine become neither a Jewish nor an Arab State.

President Truman urged the adoption of the Commission's

immediate recommendations side-stepping the controversial recommendation concerning Palestine's ultimate status.

Prime Minister Atlee, on the other hand, insisted that the report be dealt with as a unit; that the United States furnish assistance for carrying out the recommendations and that the Palestine Jews disband and surrender their arms.

The Arabs objected to the Commission's report, both as to its immediate and long range recommendations.

Jews from Poland, Hungary, Romania and other war-torn countries converged on Mediterranean ports and poured into Palestine secretly, greatly exceeding the 1500 visas authorized by the British government. Many of those entering illegally were rounded up by the British and held in camps until becoming admissible under the quota. In August of 1946 British naval patrols stopped ships carrying uncertified immigrants and transferred them to detention camps in Cyprus.

Organized world Jewry instigated anti-British demonstrations. *Haganah*, the secret Jewish military organization, countered the British efforts to hold Jewish immigration to legal quotas, while the *Irgun Zvai Leumi* and the *Sternists* resorted to terrorism. British officials were assassinated and a wing of the *King David Hotel* in Jerusalem, housing the British administration and military offices, was blown up.

The hard pressed British ultimately moved against the members of the *Jewish Agency for Palestine* and arrested them on June 29, 1946. They were released in September.

The Morrison - Grady Report

President Truman meanwhile had appointed a committee under the chairmanship of Henry F. Grady. This committee met with a similar committee of British in London headed by Herbert S. Morrison. The report of the two committees became known as the *Morrison-Grady Report*. It proposed the cantonization of Palestine in four areas: an Arab province, a Jewish province, a district of Jerusalem and a district of the Negev. There was to be a central government of the mandatory, which would supervise immigration and control foreign affairs, trade and other functions, while the provinces would be given limited autonomy.

The *Morrison-Grady Report* didn't make anybody happy. It was rejected by the *Jewish Agency for Palestine* and organized world Jewry, and by the Arabs. President Truman never approved it.

On July 25, 1946 the British foreign office announced plans for a conference on Palestine and European Jewry to which both Arabs and Jews would be invited. The *Morrison-Grady*

Report was to be the basis of discussion. The *Jewish Agency for Palestine* Executive, meeting in Paris in August, replied that its members would attend the conference only if the basis of discussion would be "a viable Jewish State in an adequate area of Palestine."

A conference was convened in London on September 10, 1946 attended only by delegates of the Arab League. Neither the Jews nor the Arabs of Palestine sent representatives. The conference recessed on October 2 without a decision.

The *World Zionist Organization* held its 22nd congress in Basle, Switzerland in December of 1946. It reasserted its claim to the whole of Palestine and condemned the British policy. It boycotted the London conference on the basis of the *Morrison-Grady Report*. The office of President, held for many years by Dr. Chalm Weizmann, was left vacant. David Ben Gurion was elected chairman of a coalition Executive and Dr. Abba Hillel Silver was elected head of the U. S. section.

Rabbi Abba Hillel Silver

Rabbi Abba Hillel Silver has been listed as a sponsor of the *American Committee for Anti-Nazi Literature*, *Films for Democracy*, the *Medical Bureau and Committees to Aid Spanish Democracy*, and *Round Table on India*. He was one of those who urged aid for the Russian people, and he was an honorary co-chairman of a reception committee for a Russian delegation. He was a sponsor of the *American Committee for Yugoslav Relief of the War Relief Fund of Americans of South Slavic Descent*.

The *House Committee on Un-American Activities* reports that the "*American Committee for Anti-Nazi Literature* was active in 1937, 1938 and 1939, prior to the signing of the Stalin-Hitler pact. Individuals and organizations connected with it, identify this committee as a Communist front organization."

William E. Dodd, Jr. is listed as chairman of the *American Committee for Anti-Nazi Literature*. A pamphlet entitled "*Nazis in U. S. A.*", published by ACANL, was written by Stefan Heym, a well-known Communist poet and contributor to the *New Masses*, a Communist weekly. He was a member of the *Anti-Nazi Council of the American League for Peace and Democracy*.

The *American Committee for Anti-Nazi Literature* held a meeting on May 20, 1937, at Mecca Temple in New York City, under the joint auspices of the *German-American League for Culture*, *League of American Writers*, *Artists Union*, and the *American Students Union*, all of which are listed by the *House Committee on Un-American Activities* as Communist front organizations.

Rabbi Silver is listed as a sponsor of the ACANL on Exhibit

No. 1, page 322 of Appendix IX of the reports of the *House Committee on Un-American Activities*.

The House Committee states (*ibid.*, page 321) that "it should be borne constantly in mind that a Communist front organization or enterprise is not to be judged by its announced objective—whether it be peace, milk for babies, or anti-Nazi literature—but by its concealed objective, which is always and everywhere to draw sympathizers and members into the ranks of communism."

Aid to the Russian people falls under this admonition of the House Committee. *Russian War Relief, Inc.* is no exception. The keynote for the formation of this organization was sounded at a meeting of the *American Council on Soviet Relations*, held on July 2, 1941, at Madison Square Garden in New York City following Hitler's attack on Soviet Russia. John A. Kingsbury, chairman of the Council, announced that "it is the Council's purpose to rally American opinion behind . . . support to the U.S.S.R." (*Daily Worker*, July 2, 1941, page 1, 2).

Exhibit No. 4, page 475 of Appendix IX HCUA lists Dr. Abba Hillel Silver of *The Temple*, Cleveland, Ohio as one of the "eminent Americans" who "ask your help on behalf of the Russian people." The list was published in the *New York Times*, October 10, 1941.

Films for Democracy is listed together with *Associated Film Audiences* and *Film Audiences for Democracy*, as a Communist front. (HCUA, page 725, Appendix IX). Rabbi Silver is listed as a member of the Advisory Board of this organization. (Exhibits No. 4 and 6, pages 729 and 730, *ibid.*)

In the summer of 1943 a Russian delegation consisting of Itzik Feffer and Solomon Michoels visited the United States to offset the repercussions resulting from the Soviet execution of two Polish Jews. The Communist front organization technique was put in motion in the United States and reception committees—both national and local—were set up for welcoming the "Russian Delegation."

The *Greater Boston Reception Committee to the Russian Delegation* was one of the local groups. The National Committee had Albert Einstein as its honorary chairman. The honorary co-chairman, in addition to Rabbi Silver, consisted of Eddie Cantor, Sholem Asch, Walter Houston, Serge Koussevitzky, Henry Monsky, Paul Muni, Pierre Van Paassen, Paul Robeson, Rubin Saltzman, and Dr. Stephen S. Wise. (Exhibit No. 1, pages 1301 and 1302, Appendix IX, HCUA).

Rabbi Abba Hillel Silver is listed as a sponsor of the *Medical Bureau and Committee to Aid Spanish Democracy* in Exhibit No. 2 at page 1611 of Appendix IX of the reports of the *House Committee on Un-American Activities*. The organization is cited as a Communist front.

"The secretary of the *American Round Table on India* was Robert Norton, well-known member of the Communist Party"—and the organization is a Communist front. (HCUA, Appendix IX, page 1771). Phillip J. Jaffe, and Louis Adamic were members of the executive committee and Lee Pressman was one of the members. Rabbi Abba Hillel Silver appears as a member on Exhibit No. 2 (page 1772, *ibid*).

"The *American Slav Congress*," says the *House Committee on Un-American Activities*, (Report of June 26, 1949) "is a Moscow-inspired and directed federation of Communist-dominated organizations seeking by methods of propaganda and pressure to subvert the 10,000,000 people in this country of Slavic birth or descent. By means of a nationalist appeal it strives to enlist our Slavic population in behalf of Russia's ambitious designs for world empire and simultaneously to incite American Slavs against the land of their adoption."

The *American Committee for Yugoslav Relief of the War Relief Fund of Americans of South Slavic Descent* was organized in 1943 as a competitor of the *American Yugoslav Relief Fund*, a strictly non-political relief group. It later became known as the *American Committee for Yugoslav Relief*. Louis Adamic and Zlatko Balokovic were co-chairmen. The organization was granted License No. 583 by the *President's War Relief Control Board*. Forty-three percent of the money collected was spent for "overhead" as against the maximum of ten percent usually allotted for such purpose by *bona fide* relief organizations. (Page 78, *ibid*). Dr. Abba Hillel Silver is listed as a member of the sponsors committee on Exhibit No. 30, page 122 (*ibid*).

Zionism and the United Nations

Dr. Chaim Weizmann's leadership of the World Zionist organization was rejected at the 22nd Congress because he advocated Jewish participation in the London Conference.

On April 28, 1947, a special session of the U. N. General Assembly opened at Flushing Meadows, N.Y., with the question of Palestine as the sole item on its agenda. On May 15 the Assembly set up one of its alphabetical agencies, the *United Nations Special Committee on Palestine* (UNSCOP), composed of representatives of eleven countries, and instructed it to make a report by the first of September and recommendations to the next Assembly.

Throughout 1947 the Holy Land resembled an armed camp. Jewish terrorists continued their attacks on British troops and police. *Haganah* continued organizing Jewish immigration from Europe to Palestine in defiance of the government's regulations. Two British sergeants were hung by *Irgun Zvai Leumi* in the latter part of July.

The UNSCOP report of September 1 contained 11 unanimous recommendations. The most important was that the mandate be terminated and that the independence of Palestine be achieved at the earliest possible date. The United Nations General Assembly met at Flushing Meadows on September 16, and on September 23 it set up a special *ad hoc* committee comprising representatives of all member-states to discuss the problem of Palestine.

The British delegate accepted the 11 unanimous recommendations of the UNSCOP report but made it clear that he would not support the majority plan which proposed that Palestine be constituted into an Arab and a Jewish state with Jerusalem an international city, neither would he oppose it. He stressed the fact that his government would not accept responsibility "either alone or in a major role" for the enforcement of a scheme which was not agreed to by both Jews and Arabs, or which it did not consider to be just.

Both the U. S. and the U.S.S.R. declared their acceptance of the majority plan. The Arab and Moslem states were indignant and vehement in their opposition to it.

The vote was finally taken on November 29, 1947. It was approved by 33 votes to 13 with 10 abstentions and one absentee.

The result of the vote was hailed with delight by organized world Jewry and the *Jewish Agency for Palestine*, and with bitter resentment by the Arabs.

The reception of the news in Palestine was the signal for an immediate outburst of rioting and bloodshed. By the middle of December, 1947, 84 Jews, 93 Arabs and 7 British were killed. Rioting broke out in Aden involving the deaths of 75 Jews and 36 Arabs. Disturbances were reported from Syria.

The Jewish State was born.

The State of Israel

The British army had occupied Palestine since December, 1917. The mandate terminated on May 15, 1948.

The *Jewish Agency for Palestine* announced it would proclaim a state and a government on the day the British mandate terminated. On midnight of May 14 the new state and government of Israel was proclaimed. David Ben-Gurion was made prime minister, Moshe Shertok, minister of foreign affairs, and Chaim Weizmann, president. The United States, responsive to organized Jewish pressure, immediately recognized Israel thereby giving the provisional government *de facto* status. The Soviet Union followed with recognition on May 17 — indicating the behind-the-scene pressures and manipulations.

As soon as the United Nations General Assembly learned of U. S. recognition of Israel it immediately appointed a mediator

to Palestine and adjourned. The vote for the appointment of a mediator was 31 to 7 with 16 abstentions. Count Folke Bernadotte of Sweden was nominated to the post.

Meanwhile the fighting between the Jews and the Arabs had continued. An Arab army of liberation was organized under Fawzi el Kawukji. Volunteers from other Arab states arrived in Syria where preliminary training and equipment were available. The Arab world appeared determined to resist the invading Jews who were driving Palestine Arabs into the desert from their homes and farms.

Great Britain began the evacuation of British troops early in March, 1948. Arab irregulars blocked the road from Tel Aviv to Jerusalem as the British left. On March 9 *Haganah* issued a final call for mobilization of all Jews between the ages of 17 and 45. In early April Arab irregulars attempted to isolate Haifa by the capture of Mishmar HaEmek to the south, and Jerusalem. Jewish forces captured Qastel on April 9 and drove back Kawukji's irregulars at Mishmar HaEmek. Taking advantage of British withdrawals in Tiberias and Haifa the Jews captured both towns with little fighting on April 19 and 22. The Arab population fled before the Jewish advances. Jaffa was attacked on April 25 causing the British to deploy some of their remaining security troops to halt the major fighting.

Trans-Jordanian and Iraqi troops moved in from the east while an Egyptian force advanced from the south. *Irgun Zvai Leumi* (Jewish) troops, in British uniforms, attempted to hold Jerusalem but the city was taken by Trans-Jordan Arab legionnaires on May 20.

The Israeli army was well equipped with small arms but lacked artillery and an air force. It had four advantages over the Arabs: a unified command, free access to the sea, financial resources from world Jewry for the purchase of war materials and interior lines of communication. The Arab allies lacked a unified command and failed to develop satisfactory liaison. Intelligence of opposing forces was inadequate. Troop movements were hampered by long lines of communication. After May 15 Great Britain discontinued the military supply obligations under its treaties with Iraq, Trans-Jordan and Egypt. The United States had announced an arms embargo in December of 1947. All of these events, plus a general lack of financial resources, reduced the Arab reserve supplies to a negligible quantity and gave the Jews a military advantage.

Count Folke Bernadotte

Count Folke Bernadotte consulted with various leaders in Palestine seeking methods of halting the war. On May 29 the

first truce resolution was accepted by all parties. On June 9 Count Bernadotte issued a "cease-fire" order effective on June 11, listing nine points designed to "ensure that no military advantage would accrue to either side during the truce or as a result of its application."

On June 28 the mediator suggested a Palestinian union with each state exercising full control over domestic and defense problems. The Arabs would get Negev in exchange for eastern Galilee, which had been captured by Israel, and Jerusalem would be under Arab rule subject to a measure of local government for the Jewish Community. Both the Arabs and the Jews rejected the suggestion.

Count Bernadotte pleaded with both sides for an extension of the truce. Although Israel appeared agreeable to a 30 day extension, the Arabs, charging that Israel was secretly strengthening its army by large-scale importation of mercenary fighting personnel and equipment, refused to comply.

The Israeli army, now reinforced, took the offensive. Ramle, Lydda, Nazareth, and other Arab towns were captured.

The United Nations Security Council voted a truce of indefinite length on July 15 which was finally agreed to by both the Arabs and the Jews.

On September 17, 1948 Count Bernadotte was murdered in Jerusalem by Jewish assassins. Dr. Ralph Bunche, a United States Negro, was named acting mediator.

Count Bernadotte's report reached the general assembly of the United Nations meeting in Paris after his death.

Dr. Bunche's Report to U.N.

On September 27, 1948 Dr. Ralph Bunche, Chief of Staff of the *Truce Commission in Palestine*, submitted to the Secretary General of the United Nations a report regarding the assassination of Count Folke Bernadotte and Colonel Andre Serot. The report formally charged the Jewish authorities with responsibility for the assassination.

Reported Dr. Bunche:

"The ruthless assassination . . . was the result of a deliberate and planned attack aimed at the person of the mediator and at the authority of the United Nations in Palestine. Assassinations occurred in territory controlled and administered by armed forces and officials of the Provisional Government of Israel . . . It is quite clear, therefore, that the provisional government of Israel must assume the full responsibility for the action of these assassinations, involving a breach of the truce of utmost gravity."

The United Nations took no action.

Israeli War of Conquest

Meanwhile an Arab Palestinian government under Ahmed Hilmi Pasha as prime minister, was announced from Gaza, claiming all Palestine. Haj Amin el Husseini was elected president of the new government National Assembly. The state was immediately recognized by most of the Arab League. While this unexpected development was being discussed by the Security Council of the United Nations, fighting again broke out with new intensity in Palestine.

The whole weight of the Israeli army was thrown against the Egyptian positions in October and, after capturing Beersheba, turned north and drove out the last remnants of Kawukji's irregulars from Gallilee.

The Israeli forces thus occupied various territories not assigned to the Jews by the United Nations, such as the Arab cities of Jaffa, Lydda, Remle, western Galilee, parts of the city of Jerusalem, and a corridor connecting Jerusalem with the coastal plain. Nevertheless these territories were put under Israeli administration. The Arab population of these territories fled from their homes and farms. The number of these refugees is estimated at about 750,000. The population of Israel became overwhelmingly Jewish, estimated in 1948 at about 800,000, increasing at the rate of over 10,000 Jewish immigrants per month. By the end of 1948 the state had established its own currency and postal system, and had entered into diplomatic relations with a number of other countries.

Chaim Weizmann

By January of 1949 the Israeli government was in control of nearly the whole area over which it had claimed jurisdiction, with the exception of Negev, the southern part of the country. The partition plan adopted November 29, 1947 by the General Assembly of the United Nations allocated 5,579 square miles, including Negev, to Israel. This area had been reduced to 2,124 square miles, without Negev, by Count Bernadotte in his report of September 16, 1948. After the armistice, however, the *de facto* area of Israel was estimated at about 7,800 square miles. By the end of 1949 the Jewish population neared the million mark. Jewish immigration having averaged more than 18,000 per month for the preceding eighteen months.

Fighting continued along the Egyptian frontier in the Gaza district. Egyptian opposition melted away and armistice negotiations opened at Rhodes January 13 under the auspices of United Nations Acting Mediator Ralph Bunche.

Election to the Constituent Assembly was held on January 25, 1949. Twelve parties contested for 120 seats. 484,000 votes were cast. The *Mapai* (Israel Labor Party) won 46 seats. The

Mapam (United Worker's Party) was second with 19 seats. The *United Religious Party* was third with 16 seats and the *Herut (Freedom Party)* fourth with 14. The Communists polled 3.4 per cent of the votes and were awarded four seats. On February 17, 1949 Chaim Weizmann was elected president.

Chaim Weizmann was born November 27, 1874 in Motol near Pinsk in the then Russian part of Poland. After attending the universities of Berlin and Fribourg, he became a lecturer in chemistry at Geneva University, and later, reader in biochemistry at Manchester University in England. In 1916-19 he was director of the British Admiralty laboratories. He was president of the *World Zionist Federation* and president of the *Jewish Agency for Palestine* from 1929 to 1931 and from 1935 to 1946. He took the oath of office as provisional president of Israel on October 1, 1948.

With nearly three quarters of a million civilian Arabs driven from their homes and farms into the desert, President Weizmann, addressing the opening session of the first *Knesset Hagdola* (General Assembly) of Israel, declared that the new state was built on solid foundations of freedom, equality, collective responsibility and national self-discipline.

These high-sounding phrases were obviously for foreign consumption because Israel is probably the only country in the world, except the Soviet Union, that locks its gates against its citizens who would emigrate. Immigration has never actually been voluntary, and emigration is illegal. The *Jewish Agency for Palestine* sent its agencies into the countries of the world stirring the Jews to panic. Even America is pictured as ripe for the rise of a new Hitler. But once the unsuspecting Jew is in the "national homeland" he awakens to the fact that he can not leave. Jews from India, brought to Israel by the *Jewish Agency for Palestine* at great expense, learned that getting into Israel is a lot easier than getting out. They staged public demonstrations protesting the law that denies them a right to return to their homes. Smuggling recalcitrant Jewish "nationals" out of Israel is reported to have become a profitable business.

David Ben-Gurion

David Ben-Gurion was born October 16, 1886 at Plonsk, Poland. When twenty years old he went to Palestine where he worked as a winepresser. He helped organize the Jewish *shomer* (watchmen), who guarded Jewish farms against the Arabs. In 1912 he went to Istanbul, Turkey to study law, returning to Palestine in 1918 as a member of the *Jewish Legion*. After demobilization, he organized the *Histadruth (General Federation of Jewish Labor)* and became its secretary general. In 1930 he became the chairman of the *Jewish Labor Party*, and in 1935 he was elected chairman of the *Jewish Agency for Palestine*.

On May 14, 1948 he was named provisional Prime Minister and Minister of Defense of the new government of Israel. In his policy statement, when forming the new administration in February of 1949, Ben-Gurion declared that Israel would seek friendship with all peace-loving nations, particularly the United States and the Soviet Union. He said that the struggle between Socialist Zionists and Communist anti-Zionist Jews could not be compromised and that Israel must be built as a Jewish state or act as a foreign agency.

World Support for Israel

1949 found the new state of Israel in financial difficulties. Finance Minister Eliezer Kaplan, introducing his budget on June 14, 1949, recommended an austerity regime. World Jewry doubled its efforts to bolster the country's economy. A credit of one hundred million dollars was granted by the *Export-Import Bank* in January while commercial agreements were negotiated with many countries.

Meanwhile most of the nations of the world, with the exception of Arab and Moslem countries, recognized the new State, and, on May 11, 1949, the United Nations admitted Israel to its membership.

Peace settlements broke down on disposition of the impoverished Arab refugees. The Arab states demanded that Israel permit them to return to their homes and farms. Israel agreed to permit a hundred thousand of the 750,000 to return subject to the signing of a peace settlement.

By June of 1950 the population of Israel was estimated at 1,247,000, of which 1,094,000 were Jews.

On December 9, 1949 the United Nations General Assembly decreed an international regime for Jerusalem. This decision was greeted by defiance on the part of the government of Israel, which immediately transferred the *Knesset* (Parliament) to Jerusalem, together with the majority of the government offices. On January 23, 1950 Jerusalem was declared to be the capitol of Israel. The United Nations did nothing to implement its decision of December 9, 1949.

It became apparent to the leaders of world Jewry that the ordinary means of raising funds for Israel through the *United Jewish Appeal* and the various affiliates of the *World Zionist Organization*, were insufficient and inadequate. The government of Israel thereupon adopted a bold course. It summoned an economic conference in Jerusalem from September 3rd to September 6th attended by leading Jews from the United States, Great Britain and South Africa. Ben-Gurion proposed that a billion and a half dollars be raised within the next three years to finance immigration and development, one third to be raised in Israel and the

remainder abroad, principally in the United States. This proposal was adopted by the conference.

Ben-Gurion's government fell in a cabinet crisis on October 15, 1950. The Prime Minister had attempted to make a change in the post of Minister of Supply, a cabinet seat claimed by the religious bloc. The crisis lasted 17 days and came to an end through the pressure of United States Jewry. Ben-Gurion formed a new administration which took office on November 1, 1950.

On December 26, 1950 the *Export-Import Bank* of Washington announced a new loan of \$35,000,000 to Israel for agricultural development.

By March of 1951 Israel's territory was said to be bounded on the north by Lebanon, on the east by Syria and Jordan, on the south by Egypt, and on the west by the Mediterranean. By September of 1951 the population was estimated at 1,555,000 of which 1,383,000 were Jews. 174,000 immigrants entered the country during the year.

Ben-Gurion's second administration fell February 14, 1951 when he was defeated in the *Knesset* on a motion dealing with religious education in immigrant camps. Elections were held on July 30 in which the *General Zionists* gained 13 seats and *Mapai* lost one. On October 7 Ben-Gurion was able to form a new coalition cabinet for his third administration. Chaim Weizmann was reelected president on November 19 by 85 votes to 11 in the *Knesset*.

Church and State in Israel

The most vehement advocates in America for the separation of church and state are the leading Jewish organizations. It is notable that this stand is not official in the new State of Israel. Rabbi Judah L. Maimon is the Minister of Religions in the Israeli cabinet. He toured the United States in 1951 under the auspices of *Mizrachi Organization of America*, the religious Zionists.

The *American Council for Judaism* reports that several leaders of Reform Judaism in Cincinnati rejected invitations to sponsor the appearance in that city of Rabbi Maimon.

In rejecting the invitation to serve on the welcoming committee, Mr. Lester A. Jaffe is reported to have said that the Israeli rabbi and Cabinet Minister "is the spearhead of the present movement in Israel to create an effective union of church and state."

Rabbi Stanley A. Brav of *Rockdale Temple* in Cincinnati declared that "the Ministry of Religions has not only contributed to open discrimination in Israel against expressions of Judaism other than its own strict interpretation, but by its very existence violates against the principle of the separation of church and state, and makes for an Established Religion."

The *American Council for Judaism* reported that Rabbi Maimon, at a press conference in New York, reaffirmed his stand in favor of the re-establishment of the *Sanhedrin* as a supreme religious authority for all Jews. The rabbi is quoted as having said that the emergence of new "inventions" necessitates the establishment of such a body, which would be composed of rabbis living in Israel.

23rd World Zionist Congress

The *World Zionist Organization* held its 23rd Congress in Jerusalem August 14th to 30th, 1951. The state of Israel, as an accomplished fact since the organization's last Congress, presented a problem. An attempt to formulate a new program, comparable with the program of the first Congress held at Basle in 1897, failed for lack of agreement among the 480 delegates. It was agreed, however, that the task of Zionism was to strengthen the state of Israel, to facilitate Jewish immigration and to work for the unity of Jewish people everywhere.

Israeli delegates insisted that it was the duty of all Jews to come to Israel.

Pledge of Allegiance to Israel

Meanwhile American children in some Jewish schools were being taught "*Our Homeland is Israel Forever*" while pledging allegiance to the "Jewish State" of Israel. The pledge, reproduced by the *American Council for Judaism*, is as follows:

"Here Is Our Pledge, Israel

"I pledge my loyalty to God, to the Torah and to the Jewish state, and I promise to live some part of every day in a Jewish way, and to be of some service to my fellowmen."

The American Council for Judaism

Opposed to Zionism and much of the activities of organized Jewry, the *American Council for Judaism* declares that it is a product of the American ideal. Composed of American Jews, the Council states that its basic principle is simple and clear. The religion of its members is Judaism and their nationality is American. The organization believes that observance of Judaism requires no segregating patterns in the communal or national life of the American people.

The *American Council for Judaism* condemns David Ben-Gurion's proposal to settle the youth of world Jewry on the soil of Israel. Says the Council: "One of the most insidious aspects of 'Jewish' nationalism is its efforts to create in our youth a sense of separatism and a 'volition to go to Israel' and to view Israel as their 'homeland'."

The Israeli Prime Minister, Mr. Ben-Gurion, speaking in

New York City on the evening of May 29, 1951 asserted that the establishment of the new state was not the fulfillment of Zionism, and that the movement was more necessary now than ever before. To this declaration the *American Council for Judaism* replies that "Judaism is a historic religious faith, not a nationality," — and that "the integrity of this faith of our fathers is being subverted by a militant 'Jewish' nationalism which seeks to substitute secular concepts for the centrality of God."

"We believe," says the Council, "that it is necessary to enunciate these truths plainly and without equivocation in the face of misleading propaganda representing Americans of Jewish faith as seeking cultural and national distinctiveness in the United States; and of programs designed to transform Jews into a nationalistic bloc with special interests in the foreign state of Israel. These are Zionist objectives, now that the State of Israel exists."

Referring to Ben-Gurion's assertion that the Zionist movement embraces all Jews throughout the world and that the movement has an important role to play in aiding Israel in maintaining its security, its immigration programs, colonization and dissemination of Hebrew culture, the *American Council for Judaism* counters by declaring that "organized Zionism represents a fraction of Americans of Jewish faith."

The Council states: "No organization of Jews, including this one; and no group of Jewish organizations and no individual Jew, has the right to speak for all American Jews. We condemn the frequent utilization of Israeli officials by institutions or organizations of Americans of Jewish faith as a means of mobilizing American Jews into a bloc with political or economic responsibilities to the foreign State of Israel. We reject the propaganda employed by such Israeli spokesmen and by some Americans that American Jews have a common destiny with Israel and therefore must accept such responsibilities. Americans of Jewish faith have no national responsibilities except those of all Americans to the United States."

The *American Council for Judaism* points out that the Jewish nationalists in 1948 spent twenty-five million dollars in the United States to sell their program of segregation. They would "make the world believe," says the Council, "all Jews have a 'Jewish' nationality; that Jews can feel at home *only* in Israel, and that everywhere else, *including America*, Jews live in *Galut* (Exile)."

Should the Zionists succeed, declares the Council, synagogues, religious schools and community centers would become outposts of Israeli nationalism, cutting American Jews off from fellow Americans and from American traditions and ideals.

The "Official" Jew and the Ghetto

The world "ghetto" formerly applied to the street or quarter of a city in which Jews were compelled to live. The term is now used loosely to designate a locality or place where Jews congregate.

The *Lateran Council* (1179) laid down the first principles of Jewish segregation which were only sporadically enforced during the next several centuries. The Bull *cum nimis absurdum* of Paul IV in 1555 called for consistent enforcement and the *Ghetto of Rome* was established in 1556. The Papal example spread through Italy, into Germany and into the Papal territories of France. The formal practice of Jewish segregation never generally prevailed in the rest of Europe.

Within their ghettos the Jews were more or less left to themselves except for oppressive taxation. A degree of autonomy prevailed among them under Jewish authority. The "official" Jew was an immediate result of the ghetto, and through the years of close segregation the "official" status grew in power and influence. There was nothing that the individual Jew could do about it. Imprisoned by the ghetto he was controlled by official Jewry and he bowed to its will or faced excommunication. "Official" Jews always have fought the dissolution of physical ghettos as they now fight the dissolution of the ghetto symbol, — the "Jewish people."

Rabbi Elmer Berger, in an address delivered at the first annual conference of the *American Council for Judaism* at Philadelphia in January of 1945, recognized official Jewry's opposition to Jewish emancipation. "In every year before and since," declared Rabbi Berger, "after emancipation was possible for Jews, 'official' Jews have retarded that progress. Sometimes they did it openly. Sometimes more subtly. The outstanding example is this Jewry's inherent opposition to emancipation occurred in Holland in the year 1795. At that time, 'official' Jews, with vested interests in the maintenance of a medieval Jewish community, actually rejected the *status of equal rights offered the Jews of Holland*. The method of rejection is historically significant. There were fifty thousand Jews in Holland at the time. Of the fifty thousand, one thousand signed their names to a petition rejecting equal rights and insisting upon the right of Jews to retain separate, Jewish communities. This was presented to the Dutch government as the will of *all Holland's Jews*!"

And Rabbi Berger goes on to say that the process "is more than faintly reminiscent of more recent events." He finds that the tradition of the eighteenth century Dutch "official" Jews is "discernible in the movement known as Jewish nationalism today." Zionism, he believes, is the last hope to maintain any trace of ghetto control over the lives of individuals who are Jews.

Herzl had declared that "we (Jews) are what the Ghetto made us."

"Zionism," asserts Rabbi Berger, "was created on the premise that Jews want to — and must — remain what the ghetto made them."

The activities of the *American Council for Judaism* are under constant attack by the Zionist organizations. An editorial by Rabbi A. Allen Steinbach, editor of the *Jewish Examiner* for July 18, 1952 is typical. Says Rabbi Steinbach:

"The *American Council for Judaism* has been lobbying against Israel among the delegates to the Republican and Democratic conventions.

"This contemptible action by the American Council must be branded for what it is — a treacherous stab in the back. It is a vile and underhanded attack which fits the pattern of an anti-Semitic mentality . . . The rabid anti-Zionists in the Council could not be denied the right to espouse their own peculiar ideology, even though their propaganda was not infrequently reminiscent of harangues typical of certain anti-Semites . . . These would-be destroyers will not prevail. Their treachery will stamp them for what they are — enemies of the Jewish people."

This frenzied and irrational editorial not only indicates the fanaticism of the Zionists toward their critics but points up the difficulties encountered by patriotic American Jews in their efforts to present an opposition viewpoint.

Jewish Agency for Palestine

This international Jewish organization is a foreign body, registered as such with the Department of Justice in Washington, under the *Foreign Agents Registration Act*.

Dr. Nahum Goldmann is the chairman of the American Section of the *Jewish Agency for Palestine*.

While the *Jewish Agency for Palestine* was originally a creation of the *World Zionist Organization* it is now an agent of the Israeli government.

Dr. Nahum Goldmann sums up the Agency's position and perhaps the views of the government of Israel in the following statement:

"It will become more difficult to fight in behalf of Israel's political demands when these demands do not conform with the policy of the states of which Jews are citizens . . . For once there is a (Zionist) state, clashes inevitably arise with the needs and demands of other countries to which Jews owe loyalty. The problem of double loyalty cannot be lightly dismissed merely by saying that it does not exist."

Jewish Nationalism

While organized Jewry may be international in its operations, it is, for the greater part, extremely nationalistic in its program for the Jews. Since the establishment of the Jewish State of Israel this nationalism has become more and more intensely aggressive. In one of the most successful Fifth Column operations in the history of the world, the Jews, after progressively dispossessing an entire people of their homes and farms, exemplify a chauvinism that has never been equalled. This fanatical nationalism not only permeates the masses of foreigners who now call themselves the citizens of Israel, but is extended to foreigners who have never set eyes on Palestine. Few, if any, can prove that a remote ancestor ever actually trod the soil of Palestine.

Ben-Gurion and authoritative Zionists imply a distinction with but little difference between the "*State of Israel*" and the "*Jewish Nation*". The difference is interpreted as *secular* and not *religious*. Mr. Berl Locker, chairman of the Executive of the *Jewish Agency for Palestine*, makes this quite clear in the following (*Jewish Agency Digest*, December 22, 1950):

"They (American Jews) were not doing enough, and the idea had to be removed once and for all that their aid to Israel was being a work of charity, guided only by humanitarian motives. American Jewry had to realize that where the consolidation of the *Yishuv* and the Ingathering of the Exiles were concerned, the whole of the Jewish People shared the historical responsibility. There was no possibility of our imposing any disciplinary measures on American Jewry, but they of their own accord should regard themselves as citizens of Israel from the point of view or responsibility for the common historical tasks that face both them and the *Yishuv*."

Israeli Foreign Minister Moshe Sharett (Shertok) casting Israel's vote with the Soviet Union against the United States in the United Nations declared his vote not only represented the view-point of Israel but the view-point of the Jews throughout the world. So far as the record discloses only Lessing J. Rosenwald, President of the *American Council for Judaism*, voiced protest to the Foreign Minister's statement.

The Lexington, Ky. *Leader*, on November 15, 1951, (reproduced in *Council News*, official publication of the *American Council for Judaism*) concluded an editorial on Israeli's Foreign Minister by saying: "It was the hateful doctrine of Hitler that there was an 'international Jewry' whose members were not loyal to the countries of which they were nationals. Mr. Sharett comes dangerously close to affirming a similar doctrine."

Zionist Organization of America

The *Zionist Organization of America* was founded in 1897. Its purposes followed the *World Zionist Organization*. It maintains a Palestine Bureau, the *American Zionist Fund* and a *Unity Committee*. It engages in propaganda projects in education, radio and films. It maintains a Hebrew University scholarship. Its president, Dr. Emanuel Neumann, testified before the United Nations hearings in 1947 as a representative of the "Jewish people." Its publications include "*The New Palestine*", "*Dos Yiddishe Folk*", and the "*Palestine Yearbook*". Its membership is around a quarter of a million.

Rabbi Irving Miller is ZOA's 1952 President.

The *Zionist Organization of America* and the *American Labor Zionist Organization* appear divided on the question of dictating Israeli governmental policies. The *American Labor Zionist Organization* is headed by Rabbi James G. Heller. The *Pioneer Women*, arm of the Zionist labor group, numbers 40,000 members. The organization raised \$1,400,000 for working women's institutions in Israel in 1951-52.

Rabbi Heller, when elected president of the *American Zionist Labor Organization*, called for an "intensified and broader *chalutzit* movement" to spur settlement of young American Jews in Israel. "Young Jews," said Rabbi Heller, "inspired, not by hope of gain, but by the loftiest idealism" would be found throughout the country who would be willing to settle in Israel.

Zionists at the Republican Convention

Although it was generally understood by the members of the platform committee, before the Republican 1952 Convention opened in Chicago, that there would be no specific reference to any country, the Zionist organizations were successful in securing the adoption of a plank on Israel. It reads as follows:

"The Republican Party has consistently advocated a national homeland for the Jewish people since a Republican Congress declared in support of that objective 30 years ago. In providing a sanctuary for the Jewish people rendered homeless by persecution, the State of Israel appeals to our deepest humanitarian instincts and arouses our strong commendation..

"We shall continue our friendly interest in this constructive and inspiring undertaking. We shall put our influence at the service of the peace between Israel and the Arab states and we shall cooperate to bring economic and social stability to that area."

There was strong opposition at the Convention against the Truman Administration policy in the Near East and some twinge of conscience concerning the United States' treatment of the Arabs of Palestine. Pressures developed sentiment among the members

of the foreign relations sub-committee for an "objective review" of the Truman policy on Israel with emphasis on its attendant alienation of the Arab states from the United States. Some members advocated a plank favoring the cause of the Arabs. I. F. Kenen, of the *American Zionist Council*, Congressman Jacob K. Javits, and others opposed the contentions of the representatives of the *American Council for Judaism*.

The first draft on Israel by the sub-committee was considered "undesirable" because of its "faint and unenthusiastic wording". Senator Irving M. Ives of New York demanded a strong statement commending Israel's refugee resettlement program. He was reinforced by Senator Richard M. Nixon of California; former Senator Wayland Brooks of Illinois, and sub-committee chairman Senator Eugene Millikan of Colorado.

After a "closed door" session the subcommittee agreed upon the plank which was ultimately adopted.

Milton Friedman, in the *Jewish Examiner* for July 18, 1952 commented: "From a convention which was at first indifferent, or at least lukewarm, this resolution represented a Zionist victory . . . The plank gave American Zionists a basis on which they may ask and rightfully expect aid for Israel should a Republican administration be elected. It was an uphill battle, won by the determination of a few staunch friends of Israel who utilized the accomplishments of the state as arguments in favor of the mutual value of the advancement of American-Israel friendship. Development at Chicago indicated a strong pro-Zionist sentiment on the part of many Republican Congressmen . . ."

All of which, of course, demonstrates the strong political pressure of the Zionists of America on politicians. Bartering support to a foreign nation for political purposes, both major parties have shown their willingness to brush aside considerations of equity and justice and an eagerness to pander to the votes of an alien minority which is more concerned with a foreign country than with the country of their birth or residence.

The Arabs and the United States

The Zionists have created a feeling of deep bitterness in the Arab world against the United States, thus destroying the cordial relations that had been established for over a hundred years. The support given by the United States and the Western Christian countries to the Zionists in their subtle Fifth Column conquest of Palestine has endangered the future of Christianity in the Arab countries.

Al-Misry, a *Wafdist* daily newspaper published in Cairo, Egypt, expressing Arab sentiment, July 1, 1946, indicates the basis of resentment that has grown in bitterness since it was written. "In the U.S.A. there is a Jewish colony," says *Al-Misry*. "In the

political field, they have made themselves a power . . . they can bring their influence to bear on the White House . . . the American President surrounded by such men as Rabbi Wise, Baruch and Morgenthau, Zionism has won the President to its side . . . is irretrievably in its grip . . . Arabs have lost hope in the fairness of America's president, her Senate, her Congress, and her Press . . ."

Hitler and the Zionists

There is an amazing similarity in Nazi and Zionist totalitarian concepts, --- paradoxical as this statement may appear when first considered. The identifying principles are apparent in the Jewish nationalist literature and in the concept of a "Jewish people." The racial "superiority" theory is identical. There is no difference between the frenzied Israeli "ingathering of the exiles" and the ingathering to the Third Reich of Hitler's Aryan blood-brothers. The treatment of the Arabs by the Jews of Palestine and, subsequently, by the Israeli government, fully parallels the Nazi treatment of the Jews, except as to scale and scope, — and *power*. Requisition of Arab property, even from the Arabs who remained in Israel, continues, while the disparagement of wages paid Arabs and Jews for the same kind of work is the common practice. Social injustices and Jewish race and religious superiority are being written into Israeli law by the *Knesset*, reversing in every respect the Zionist propaganda for Gentile consumption in Christian countries.

In the United States the Zionists, through their multitudinous agencies, resort to character assassination, slander, intimidation, economic boycott and economic pressures for the control of public information and communication, the press and public officials. Candidates for public office are quizzed for their stand on Israel and immediately smeared as "anti-Semites" when their answers are unsatisfactory. Criticism of Zionist activities is always answered with the same paralyzing cry.

It must be held in mind that the Zionists do not include all American Jews in their movement. It must be remembered that many patriotic American Jews look with abhorrence upon the un-American activities of American Zionists and their agencies; that they resent the Zionist movement with fully as much vigor as any other American — and, perhaps with a better knowledge of the subject. In a sense these patriotic American Jews have reason to resent these activities more than Gentile Americans because they are unwittingly involved. Willing to join in a spiritual brotherhood with world Judaism, they insist on individual emancipation and the right to be loyal citizens in the country of their birth or adoption.

Rabbi Elmer Berger sums up the situation with these words:—

"I am convinced," he says, "that there are two ideological groups among Americans of Jewish faith. There are those who favor this secularized 'Jewish peoplehood'. They have so manipulated that they now have *their* kind of Judaism and *their* kind of philanthropy. And we know *their* future plans for a completely collectivized minority of Jews in the United States.

"And there are also those who, evaluating 'Jewish peoplehood' in theologically different ways, are nevertheless joined in determination that this secularized, authoritarian interpretation born in the tribal nationalisms of Eastern Europe and now taking the form of pan-Israelism, is something completely abhorrent, objectionable and unacceptable.

"Between them and us is a chasm as wide apart as the poles. Our Judaism is different. Our philanthropy is different. Our ethics are different. Our mentality is different. We live in a world that is different in every way from the obvious externals to the subtle, indefinable, elusive differences in our innermost souls."



ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

The *Anti-Defamation League of B'Nai B'Rith* is referred to in many quarters as "*the Jewish Gestapo*." While it is obvious that its activities are concerned with spying and snooping;—ferreting out "anti-semitism", — it is unfair to label it "Jewish."

Very few American Jews know much about the actual operations of the *Anti-Defamation League*. Its leaders, both on the national and local levels, maintain a double policy in public relations. The picture presented to *B'Nai B'Rith* membership is different from the picture held up to the general public.

It is quite obvious to anyone with knowledge of the facts that the ADL is the creature of the ambitious clique that controls it. There is a report that certain executives in some of the *B'Nai B'Rith* Lodges are presently making an attempt to disassociate their organizations from the ADL, and that the ADL bureaucracy is threatening to leave the *National Community Relations Advisory Council* rather than consent to a reduction of its area of operation. (Since the foregoing was written, both the *Anti-Defamation League* and the *American Jewish Committee* have withdrawn from the *National Community Relations Advisory Council*.)

While the ADL bureaucracy emphasizes its Jewish character

for defensive purposes it does not speak for American Jews. The political nature of its work is not revealed to the average Jewish contributor, and its activities in this field are carefully concealed from American Jewry and the general public under either ethnic or religious cloaks.

Therefore the *Anti-Defamation League* may be properly termed a "private Gestapo."

The word "Jew" is used loosely by Jews and Gentiles alike. There are those who attach a religious connotation to the term. Most dictionaries define "Jew" as a member of the Hebraic division of the Semitic race; a Hebrew; an Israelite. The word comes from Judah, meaning the son of Jacob and originally was used to indicate a member of the tribe, or the Kingdom of Judah. It is also used to indicate the adherents of the religion of Judaism.

It is apparent that most Gentiles use the term in its ethnic, rather than in its religious sense, as, indeed, do many Jews. Communists are, of course, atheists and oppose Judaism as they oppose Christianity and other religions. When a Communist refers to himself as a "Jew" it is clear that he is referring to his Hebraic origin rather than to the faith of Judaism.

Anti-Semitism

The term "Jew", then, as popularly used has no relationship to religious faith, and the term "anti-Semitism" carries no connotation of religious hatred or persecution.

The word "Semite" originally meant one of the people believed to be descended from Shem, the son of Noah. Today the term includes the Arabs, the Akkadians of ancient Babylon; the Assyrians; the Canaanites (including the Amorites, Moabites, Edomites, Ammonites, and Phoenicians); the various Aramaean tribes (including Hebrews); and a considerable portion of the population of Ethiopia. An "anti-Semite", therefore, is one who is opposed to the Semites.

Before the French Revolution anti-Semitism had its basis in religious hatred against European Jewry. Because the Jews were restricted to unpopular trades, such as usury, the sentiment also had an economic undercurrent. Since the dawn of the Eighteenth Century, however, anti-Semitism cannot be said to have its roots in either religion or economics as such.

Prior to 1930 the term "anti-Semite" was almost unknown to the average American. Not one in 10,000 would have been able to define it. In school, on the job — the American Jew was a fellow whom you liked or disliked in the same way that you liked or disliked Pat or Tony. Like every other person you grew up with, the Jews were just Americans. They had their faults, their prejudices and their virtues. Like Pat and Tony they were sometimes

obnoxious, petty and disagreeable, but more often, like Pat and Tony, they were pleasant, kind and friendly.

The average American Jew is much the same today as he always was. Left to himself he integrates into the American pattern. Unlike Pat and Tony, however, the American Jew has the memory of centuries of persecution and discrimination of his race in his thinking. Unlike Pat and Tony he is indoctrinated with a racial superiority complex and a sense of international brotherhood with Jews everywhere. The horrible treatment of the Jews in Germany under Hitler is fresh in his mind. But he would be content to be simply an American if the clever men of his race would let him.

His fears and his complexes are exploited by the bureaucracies that control and direct the net-work of organizations set up in his name and ostensibly for his protection. The laws of America are not sufficient, he is told. There must be a multitude of committees and councils — a vast interlocking series of organizations that will work for his interest alone.

The *Anti-Defamation League* is one of the most aggressive of these Jewish agencies. Through its exploitation methods in its appeals for funds many American Jews have become obsessed with the idea that all non-Jews are either consciously and actively anti-Semitic or passively and potentially anti-Semitic. The scare-propaganda of the ADL has created a persecution complex in the collective Jewish mind. Confidential material mailed to American Jews by organizations appealing for funds is marked "*to be destroyed after reading*" — thus creating an atmosphere of terrifying secrecy and pending doom; the futility of appealing to the ordinary governmental agencies, and effectually cutting the Jew off from his American fellows.

This technique tends to build the ADL into the "*only*" champion of the Jew; the "*only*" power that stands guard between the Jews and the "Fascist" Gentile anti-Semites. On the other hand the ADL and other Jewish organizations picture the Jews as the paragons of all virtue while the Gentiles are cast in the role of persecutors and villains; — the sum total of all that is evil, vicious and mean.

"It is currently estimated," declares a spokesman for the *Joint Jewish Appeal*, "that 25% — or more than 20 million Americans — have an already rooted prejudice against their fellow citizens. Fourteen independent polls, conducted by impartial research organizations — reveal that, out of every four adults questioned, at least one has been infected with anti-Semitism . . . *one is opposed to anti-Semitism* . . . while a third . . . and a fourth are, as yet, undecided."

Thus 75 percent of the adult population, according to this

statement, is either actively or potentially anti-Semitic. The one in four or 25 percent opposed to anti-Semitism, — and this group must necessarily include the American Jewish population—indicates that nearly every adult Gentile American—including American Negroes—are actively or passively anti-Semitic. Whether the Jewish organizations behind the *Jewish Appeal* intended to convey this impression is probably irrelevant, but the conclusion is inescapable.

If the statistics quoted are true, the ADL and its sponsoring *B'Nai B'Rith* Lodges should engage in some soul-searching. Either the universal anti-Semitism indicated is deserved or the ADL and similar organizations are doing a thoroughly miserable job in public relations.

It is obvious to any student of the problem that the latter is the case.

Jewish Exploitation of Jews

Under date of July 7, 1952, A. E. Kraus and Paul L. Rolston, on the letterhead of the *United Jewish Welfare Fund*, addressed a mimeographed letter to Jewish insurance underwriters.

Paul L. Rolston is the Chairman, and Arthur E. Kraus associate Chairman of the Insurance Division of the *United Jewish Welfare Fund* of the *Los Angeles Jewish Community Council*.

The letter follows:

"Dear Fellow-Underwriter:

"May I apologize for our failure to contact you personally relative to your contribution to the *United Jewish Welfare Fund*? I know you will understand because we, like you, have a living to make.

"Although the worthiness and the need of this cause need no amplifying, let me give you one example — the attached is a true and shocking story. It touches everyone of us, whether we are in Life, Casualty or any other type of insurance business. The anti-Semites who publish the dangerous filth described herein are well-financed. They have no trouble raising funds. But the source of funds to combat them — your *United Jewish Welfare Fund* — finds it much harder to get support.

"We are critically behind schedule in meeting this year's minimum quota, not only to combat anti-semitism, but to support such other agencies as: taking care of the Jewish needs of men and women in uniform; supporting over 30 of our local agencies; saving lives of Jews in Israel, Europe and the Moslem World.

"Will you do your part? At this writing your contribution has not been received. I join with your colleagues in the Insurance Division in urging that you read the attached folder, then *promptly*

make your gift to the *United Jewish Welfare Fund* — and make it generous enough to enable us to conquer the hate that threatens us all.

"Your pledge card is enclosed. Sign it for the maximum amount, keeping in mind that you may pay your contribution in monthly or quarterly installments. Please take care of this matter today so that we may all go back to the business of selling insurance."

Enclosed with the letter is an expensive — and alarming — five-page folder. In red and white ominous lettering against a black background is the legend "*Violence against the Jew.*" Superimposed over a mass of wriggling arrow-pointed white lines is a red curling, snake-like figure. The overall effect is designed to be frightening. The recipient of the folder is led to believe that the drawing is the work of some sinister, blood-thirsty anti-Semite rather than the propaganda "art-work" of the *United Jewish Welfare Fund*.

Reproduced throughout the folder are the title pages of a number of booklets dealing with Jewish questions. *Not a single title page reproduced indicates violence against the Jews.* The overall effect of the folder, however, conveys the terrifying idea that all Jews are in deadly peril.

The second page of the folder warns: "*Make No Mistake: on every side there is DANGER to our homes and families.*" The word "danger" is in inch-high, blood-red quivering letters.

Under the name of Leslie G. Cramer, Chairman of the *United Jewish Welfare Fund*, is a further warning and appeal for "generous" contributions. "Read this evidence of an organized and terrible threat to America," declares Mr. Cramer, "and to the cherished freedoms enjoyed by yourself and those you love."

Stamped across the center page of the folder is the admonition: "CONFIDENTIAL. Please destroy after reading."

On another page, in black and red lettering, is the following: "Today — and every day — the vicious peddlers of *anti-Semitism* are active and . . . ONLY YOU . . . CAN STOP THEM!" The word "anti-Semitism" is underscored with a blood-red smear.

The last page of the folder informs the reader: "These Agencies work day and night for you — for all America — to quell the hate-mongers."

Following are listed the *American-Jewish Committee*, the *Anti-Defamation League of B'Nai B'Rith*, the *American-Jewish Congress*, the *Jewish Labor Committee*, and the *Jewish War Veterans*.

The psychological reaction to this sort of propaganda is obvious. The average uninformed American Jew is immediately confronted with visions of pogroms and mob violence; — terrorized by the thought that the ordinary protections of government will be

denied him; — that only the Jewish agencies stand between him and doom!

It is this technique of exploitation of the American Jew that is creating anti-Semitism in America.

The Troublemakers

Benjamin R. Epstein is the National Director of the *Anti-Defamation League of B'Nai B'Rith*. Arnold Forster is general counsel. The policies of the organization are made by these men.

It is apparent from even a cursory study of the ADL and its methods that Epstein and Forster, together with a handful of professional Jews, constitute a self-perpetuating dictatorial bureaucracy, more powerful than the sponsoring *B'Nai B'Rith* Lodges.

The vast spy network is allegedly under the direction of Arnold Forster.

Forster and Epstein have recently published a new book on anti-Semitism, *"The Troublemakers"* (Doubleday & Company, Inc., Garden City, N. Y., \$3.50). Skimming rapidly through the pages an impartial reader comes to the conclusion that the authors must have had themselves in mind when they came up with the title for the book. It would appear that the contributors to Mr. Forster's 1951 budget of allegedly one million, eight hundred thousand (\$1,800,000.00) dollars had a right to expect a little more for their money than they receive in *"The Troublemakers."* If the authors intend to scare American Jewry into greater contributions and larger annual budgets for Mr. Forster, the book is understandable. If the authors had any intention whatever to ameliorate racial intolerance and anti-Semitism in the United States, then their effort must be marked zero-minus, — and the book is incomprehensible.

The *Anti-Defamation League of B'Nai B'Rith* maintains regional offices in New York; Chicago; Columbus, Ohio; Miami, Florida; Boston, Mass.; Portland, Oregon; San Francisco; Atlanta, Georgia; Los Angeles; Denver, Colo.; Washington, D.C.; Seattle, Washington; Milwaukee, Wis.; Indianapolis, Indiana; Kansas City, Mo.; and Houston, Texas.

Arnold Forster, in addition to acting as general counsel for the organization, is also designated as National Civil Rights Director. In 1947 the Civil Rights Committee of the ADL consisted of the following: Jacob Grumet, Chairman, New York; Hon. David A. Rose, Vice-Chairman, Boston, Mass.; Leo Abrams, Chicago, Ill.; Alan Altheimer, Chicago, Ill.; Joseph Cohen, Kansas City, Kan.; Hon. Martin M. Frank, Bronx, N. Y.; Lester Gutterman, New York City; John Horwitz, Oklahoma City, Okla.; Frank Kaplan, Pittsburgh, Pa.; Samuel Kramer, New York; Charles W. Morris, Louisville, Ky.; Bernard Nath, Chicago, Ill.; Louis A.

Novins, New York City; A. N. Pritzker, Chicago, Ill.; and Benjamin Samuels of Chicago, Ill.

In addition to Forster and Epstein the National Commission of the organization (1947) included: Hon. Meler Steinbrink, Chairman; Harold Lachman and Max J. Schneider, Vice-Chairmen; Richard E. Gutstadt, Executive Vice-Chairman; Barney Balaban, Phillip W. Haberman, Hon. Herbert H. Lehman, honorary Vice-Chairmen; A. C. Horn, honorary Treasurer; and Jacob Alson, Treasurer. J. Harold Saks is designated "Community Service Director," while Frank N. Trager is National Program Director. I. B. Benjamin of Los Angeles was a member of the National Commission in 1947.

Founder of the ADL

Sigmund Livingston is credited with founding the *Anti-Defamation League*. For better than thirty years he acted as national chairman. An Illinois lawyer, he appears to have approached some of the problems of anti-Semitism constructively, attacking the myths and libels against the Jewish people with facts and reason.

The *Anti-Defamation League* was incorporated into the *B'Nai B'Rith* shortly after its founding.

Sigmund Livingston attacked anti-Semitism almost wholly from the religious point of view. Although this basis for anti-Semitism became negligible after the French Revolution, Mr. Livingston succeeded in dissipating many of the fragmentary myths that tended to persist. In his approach to and disposal of other facets of the problem, however, he lost much of his objectivity and judicial appraisal. Avowedly a partisan, as far as the subject matter was concerned, he became almost fanatically so when dealing with factual questions. The organization he founded is living proof of this statement.

His approach to the "*Protocols of the Elders of Zion*" as a literary forgery does not, in any sense, dispose of the context of the document. Although Henry Ford apologized to Jewry for the publication of the "*Protocols*" in *The Dearborn Independent* in a letter addressed to Louis Marshall of the *American Jewish Committee* in 1927, the apology did not wipe out his statement published in *The New York World* of February 17, 1921. In this article Mr. Ford was quoted as saying:

"The only statement I care to make about the Protocols is that they fit in with what is going on. They are sixteen years old and they have fitted the world situation up to this time. They fit it now."

Sigmund Livingston disposes of the main question — the context of the "*Protocols*" — with the following:

"Others may base their antagonism upon their belief in the absurd charge that the Jews are part of an international conspiracy, as outlined in the infamous 'Protocols.' This charge has been the 'leader' of all the merchandise of hate offered by the anti-Semitic propagandists. The folly of this charge must be apparent to anyone who seriously investigates it. The 'Protocols,' the foundation for this anti-Semitic charge, as has already been shown, are a fraudulent invention. Even a superficial view of world Jewry should convince anyone that there is no truth at all in this charge. The Jews have no recognized organization or world affairs. They have not even a chief rabbi. They have no bishops, no archbishops, no pope, or any other office of comparable dignity or power. Jewry is divided as much as Christendom, if not more. The Orthodox and the Reformed faiths are as far apart as are the Catholic and Protestant division of Christianity. Even on the question of nationalism they have no real unity, for there are Zionists, non-Zionists and anti-Zionists. Furthermore, the numerical strength of the Jews compared to the population of either Europe, America or the world is inconsequential. The story of a Jewish 'world conspiracy' to overthrow existing governments is one of the greatest hoaxes ever perpetuated."

The fallacy of Mr. Livingston's reasoning in this statement is quite apparent. In the first place he *assumes* that one form of anti-Semitism is the result of an imagined "Jewish international conspiracy"; — that all Jews are allegedly involved and, therefore, hated. This premise is simply not true. There is no general hatred of the Russian people because Stalin and his Politburo contemplate the conquest of the world. Conspiracies are never made by an entire people; they are always made by a few leaders.

This argument does not dispose of the context of the "Protocols."

Nor does the statement that the "Protocols" are a "fraudulent invention", together with the proffered proof, cancel out their contents.

The averment that "the Jews have no recognized organization or world affairs" was not a true statement when Mr. Livingston wrote it unless the use of the word "recognized" was deliberate. It is not true today.

The assumed premise that anti-Semitism is founded in *religious feeling* is the basis of a major portion of Mr. Livingston's reasoning and this premise, as we have seen, is false. Therefore the fact that the Jews do not have a chief rabbi, bishops, archbishops or a pope, proves nothing.

The final disposition of "the question of nationalism" is particularly injudicious and borders on argumentative trickery. Again Mr. Livingston lays down the false premise that a "Jewish

conspiracy" involves *all* Jews, and then quite logically "explodes" the fallacy he, himself, has created.

No person in possession of the ordinary faculties of reasoning would condemn an entire people, either as an ethnic group or as a religious sect, for the actions or utterances of some of its members. It is obvious that a plan by a few Irishmen for the subjugation of the world is not a conspiracy by all the Irish people, — even though the conspirators might base their plans on Irish psychological, ethnic and religious reactions. The guilt of the handful of conspirators is not disproved by arguing that no "Irish conspiracy" could possibly have existed because the Irish are divided by religious faiths and are numerically weak "compared to the population of either Europe, America or the world."

The real question involved in any document is the truth or falsity of the contents. Whether the author was John Doe or someone else, is of little moment in the final analysis. It isn't like a facsimile of John Doe's signature on a check, — where it is the signature that counts. It is merely a question of fact or fiction.

The real issue involved in the "Protocols" is unanswered by Mr. Livingston. The real question is whether or not a hand full of Jews have an organized world system; whether or not a self-appointed Jewish bureaucracy, using world Jewry as its pawn, seeks world domination.

The B'Nai B'Rith

The *B'Nai B'Rith* is the oldest and largest Jewish membership organization in the United States. It was founded in New York in 1843. In 1939 it had 85,000 members in 520 lodges in the United States and Canada, besides 40,000 women and girls in 300 auxiliaries. Today (though statistics are lacking) it is reported that *B'Nai B'Rith* membership in the United States exceeds 300,000. In 1882 it organized internationally. By 1930 there were *B'Nai B'Rith* lodges in forty countries. During the early thirties the lodges in Germany, Austria, Danzig, Czechoslovakia, Brazil, Rumania, Poland, Turkey and Algeria were liquidated or otherwise forced into inactivity by governmental action. There are lodges now in more than twenty foreign countries.

The *B'Nai B'Rith* sponsors the *Hillel Foundation* at many American Universities; the *Aleph Zadik Aleph*, junior *B'Nai B'Rith* for non-college youth; a *Vocational Guidance Bureau* to further the occupational redistribution of Jews, and the *Anti-Defamation League*.

In 1859 American Jews established the *Board of Delegates of American Israelites*, a protective agency against discrimination. This organization was succeeded by the *Board of Delegates of Civil and Religious Rights* in 1878. The *B'Nai B'Rith* interested itself

in this organization and aided it in its objectives and undertakings.

In 1906 the *American Jewish Committee* came into existence. This group is said to reflect the more conservative point of view of American Jewry.

The *American Jewish Congress* was launched in 1922. It became the spokesman of the Zionist organizations and purports to express the viewpoint of middle class metropolitan American Jews. It is alleged to be the proponent of "a more democratic American-Jewish life" — whatever is meant by this phrase. It is an affiliate of the *World Jewish Congress*.

The *Jewish Labor Committee* was born in 1924. It was designed to represent organized American Jewish labor.

In 1938 the foregoing organizations united with the *B'Nai B'Rith* to form a *General Jewish Council*. The chief purpose of the Council was to create unity and uniformity of policy and action among the several affiliated organizations. The *American Jewish Conference* was a 1943 development for the same purpose. The *National Community Relations Advisory Council* serves the same objective.

The *National Jewish Welfare Board* was founded in 1917 and is authorized by the United States government to serve the religious, welfare and moral needs of Jews in the U.S. armed forces and Veterans administration hospitals. In 1951 it created new local armed services committees; recruited 75 Jewish chaplains; served 135,000 men in the U.S. and overseas; and helped in the reorganization of the United Service organizations (U.S.O.) taking responsibility for 25 clubs. The membership in 1951 included 331 Jewish community centers and Young Men's Hebrew associations with 502,000 members and 40 national affiliated organizations.

Jacob R. Marcus, *Encyclopedia Britannica* expert on the subject, declares American Jewry "is highly organized." He estimated (1947) that the Jews of the United States spend at least one hundred million (\$100,000,000) dollars a year to maintain their various agencies. "If every branch of every lodge were to be included," says Mr. Marcus, "there would be at least 25,000 individual clubs, societies, groups and synagogues in the United States."

"I have an abiding faith," declared Sigmund Livingston, "that religious prejudice and mass hatred will be vanquished, in time, by reason and truth."

It is the considered opinion of most students of the subject that religious prejudice has disappeared as a basis for mass hatreds. Here and there isolated individuals and groups of individuals indicate an unreasoning hatred for the persons of other faiths, and the Jews are not excluded from this category. Anti-Semitism does still exist and it is apparently increasing and expanding but it is

not based upon dislike of Judaism. It appears to be confined to Zionists and to have its roots in opposition to Jewish organizational and political activities. It does not appear to extend to the Jewish people as individuals but is directed at the bureaucracy that controls and directs the amazing network of Jewish organizations.

Arnold Forster and Benjamin R. Epstein of the *Anti-Defamation League of B'Nai B'Rith* answer Livingston's fervent prayers with "*The Troublemakers*", nearly forty years later.

Under the white searching light of reason and truth the fog of bigotry, intolerance and hatred melt away.

Under the direction of Epstein and Forster anti-Semitism appears to be on the upgrade.

As a matter of fact anti-Semitism is the ADL's stock-in-trade. Should it wither and die the ADL brass would be out of business, — and Epstein and Forster, *et al* would be out of jobs.

Livingston's purpose appears to have been constructive; building good will and friendly relations between Jew and Gentile; the puncturing of anti-Jewish myths and libels; — the application of reason and truth to the dark places of ignorance and prejudice. Although he could not escape his own prejudices concerning Gentiles, he did what he could to enlighten them as to their prejudices against the Jews. While the organization was a psychological mistake in the field of race relations it appears to have been sincere.

The ADL's present policy is far afield from Livingston's laudable objectives. It now hurls anti-Semitism in political campaigns and links candidates, marked for destruction, with the boogy-men it dramatizes in its publications.

Whatever Mr. Livingston's plans were for the *Anti-Defamation League of B'Nai B'Rith* the fact remains that it has become the world's most powerful gestapo; the brain center of a vast spy network and the intelligence unit of a myriad of Jewish organizations. Ostensibly this intelligence center only concerns itself with "anti-Semitism". The thousands of nerve-fibres connecting the center with Gentile activities throughout the world appear to be stimulated only by the catch-phrases of anti-Semitism.

But there are those who say that the organization serves other and more sinister purposes.

Certainly its activities are not curbing anti-Semitism.

Inside the Anti-Defamation League

Beyond the double doors of the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* is a single door. On it is lettered: "FACT FINDING, LEGAL AND INVESTIGATIVE DIVISIONS."

Shall we enter?

"We are unwilling to guess about anti-Semitism," an ADL spokesman tells us. "These offices have long maintained a close watch on the activities of Democracy's bigoted enemies."

In spite of the double-talk involved in the use of the term "Democracy" we understand what the spokesman is saying.

Our glance follows banks of filing cabinets and, for a moment, we believe we are in the Record Department of the *Federal Bureau of Investigation* in Washington, D. C. Clerks are busy at the cabinets, sorting and filing papers.

Our ADL spokesman is very frank and informative about the entire operation, although we find that we must occasionally interpret his propaganda double-talk in order to understand clearly. We are curious to examine some of the papers and cards contained in the banks of cabinets, but we are not afforded the opportunity. We are told that "carefully and painstakingly documented evidence" is piling up in these files.

"What does it tend to prove?" we inquire innocently.

"It proves that the amazing parallel between the Nazi climb to power in Germany and the present-day tactics of the enemies of human rights within our own borders can no longer be denied!" declares our guide.

His vehemence and emotionalism mark his sincerity. He apparently is a victim of his own propaganda. We know that he is talking about himself.

What is done with all the information on anti-Semitism contained in the ADL's banks of filing cabinets?

We are shown a roomful of girls pounding away at typewriters. Automatic teletype tickers beat a machine-gun racket. Linotype machines pour out molded lines of metal words and phrases. We learn that the printing presses are disgorging tons of newsprint while hundreds of thousands of propaganda books roll through automatic binderies. Clerks and more clerks; busy telephone switchboards. Motion picture sets spring into action at the command of the brain center; Mitchell cameras swing into focus. Miles of film developing in laboratories. Newscasters and commentators at radio microphones; radio towers flashing the ADL's propaganda to the four quarters of the globe . . .

All this to off-set anti-Semitism, we are told.

"Ceaselessly, tirelessly," boasts our guide, "through one of the largest mass education and public relations programs ever attempted by private groups, the *Anti-Defamation League of B'Nai B'Rith* and the *American Jewish Committee* are engaged in an all-out determination . . ."

His voice is lost in the roar of the presses, the clatter of typewriters, linotype-machines and the automatic teletype tickers.

The Press

We enter a door marked "PRESS DIVISION, FEATURE SERVICES." A man is at a desk dictating to his secretary. He pays no attention to our presence.

"Release number 61," he dictates. "The following constitutes additional background material on . . ."

"What do the newspapers do with the material you feed them?" we ask.

"Information supplied to the newspapers reaches the public in the form of editorials," is the answer.

We pass on through a door marked: "PRESS DIVISION, PULP SECTION." We discover a large work table in the center of the room around which are several copy readers busily at work. The table is piled high with magazines, among which we see copies of "*Famous Western Stories*", "*Ideal Love*" and "*Crack Detective Stories*."

We are not sure whether the copy readers are searching the pages of the magazines for tell-tale indications of anti-Semitism or cataloguing the articles and stories planted by the ADL. We are informed, however, that the "*Pulp Magazine Section*" is charged with the responsibility of utilizing the pages of the pulps; planting stories and articles glamorizing the Jews. Our guide does not elaborate on how the job is done; whether or not the ADL articles and stories are ever returned with polite rejection slips.

"Pulp magazines," he declares with a note of finality, "—with their enormous circulation carry true stories of American-Jewish heroism in peace as well as in war."

What other handful of private individuals in the world's history has had such power at its fingertips? What private group of individuals can maintain *Fact-finding Divisions*, *Legal Divisions*, *Investigative Divisions*, *Press Divisions*? What other private organization can say with assurance that its propaganda reaches the public in the form of newspaper editorials; that it can utilize the pages of pulp magazines?

We are in another room.

"This is the 'COMIC BOOK SECTION'," we are told.

"Does the ADL plant propaganda in children's comic books?" we ask.

"Comic books," our guide replies, ignoring the form of the question, "carry strips denouncing native fascists and their use of inter-group tension as a weapon against Democracy."

The phraseology is reminiscent of the *Daily People's World* and the *Daily Worker*. "*Native fascists*," "*inter-group tension*," "*Democracy*"—brain-blinding slogans from the dialectical lexicon of Marx and Lenin.

We enter a studio through a door lettered "PRESS DIVISION,

CARTOON SECTION. Men are working at drawing boards. Cartoons by Carl Rose and Eric Godall are prominently displayed on the walls.

"Cartoons are very useful," explains our guide, "Some are prepared by the nation's most popular artists and decorate the newspapers of the land—pointing the fingers of ridicule and scorn at bigotry and the purveyors of racial hatred."

Passing on down the corridor we come to a door marked "PRESS DIVISION, BOOKS." Our ADL spokesman tells us that the Book Section is charged with "exposing the fascist trick of using anti-Semitism in its 'divide and conquer' campaign." We are told that efforts of the Book Section are reaching America's bookshelves in ever-increasing numbers.

"The fact is," declares our guide, "that, today, a great percentage of all material prepared by the Press Division is done so at the request of publications previously serviced."

We observe some of the titles of the volumes that fill the book cases. "*They Got the Blame*," "*Out of the Many—One*," "*We Who Are America*," "*These Are Our Neighbors*," "*Living Together in Today's World*," "*Brothertown*," "*United We Grow*," "*Strong as The People*," "*This is Our Town*," "*These Are Our Friends*," "*Early American Life*," "*This is Our Heritage*," "*One God*," and "*Under Cover*."

We are hurried along to the "*Research Division*" and into the *American Jewish Committee* library. We are told that we are in "an arsenal of information"; that the library contains over twenty-one thousand volumes, and "more than two million additional items dealing with Jewish problems and anti-Semitism in America."

"And what is done with all this information?" we ask.

"A special division channels this authenticated material to that group of men and women whose opinions are certain to have a deciding effect on America's future. . . ."

Mass Organizations

We are now before a door on which is lettered "VETERANS DIVISION."

"It is of vital importance," our guide is explaining, "that the American veteran—he who has already risked his life in the struggle against fascism—has come face to face with it and knows it for what it is—should be forewarned of the same danger at home . . . so that he will not have to risk his life again. The fight is being carried on in the *American Legion*, the *Veterans of Foreign Wars* and other large Veteran's organization."

No segment of American life seems to have been overlooked by the enterprising ADL and the *American Jewish Committee*.

We are now in the "LABOR RELATIONS DIVISION."

"This Division," our guide is saying, "works closely with both the C.I.O. and the A.F. of L. on a local as well as national scale, determined to prevent the promoters of inter-group tension from spreading their poison through these ranks."

We are beginning to understand something of the magnitude of the ADL's operations. We are beginning to appreciate its vast spy-network sprawling across the nation and throughout the world. Our imagination is staggered by its apparent control of the avenues of communications. We pause to remember that we are dealing with a *private* organization, financed by contributions wrung from American Jews;—American Jews cut off from the healthy intercourse of American life by the alarm-trumpets of fear and suspicion.

We remember the provocative phrases of our ADL spokesman: "*native fascists*", "*bigots*", "*racial hatred*", "*anti-Semites*," etc., and we suddenly recall that He who loved all mankind said: "*These things I command you, that ye love one another.*" (John XV, 17). We ponder the psychological reaction of one who is branded "*a native fascist*" and a "*bigot*"; whether or not such a person is hardened in his bigotry or suddenly transformed into the quintessence of brotherly love. Robert Herrick paraphrased Ausonius (*ut ameris, ama*) when he declared that "*love begets love.*" It would appear that the ADL is more motivated by Econchard Lebrun-Pindare's harsh admonition "*let us be brothers—or I'll cut your throat*", than the gentle command to "*love one another.*"

Book Stifling

Our hurried visit to the "*Book*" section of the "*Press Division*" gave us little opportunity to examine the full scope of the work of this department. We were shown the propaganda product and told that such volumes as "*Under Cover*," "*They Got the Blame*," etc., were reaching America's bookshelves in ever-increasing numbers.

Nothing was said concerning "book burning" — that hysterical pastime of Herr Hitler and Comrade Stalin.

The ADL does not go in for book-burning as yet. Obviously, such bonfires contemplate a degree of force only found in lawlessness or in the hands of a dictator. Pending such direct and conclusive action—or perhaps we should say in lieu of such action—the ADL indulges in what it calls "*book stifling*". Applied to books displeasing to ADL bureaucracy the "*stifling*" method appears to be quite as effective as applying the torch;—perhaps more so, as it catches the books at the source, cutting off the channels of publicity and destroying retail markets.

"*The Conquest of a Continent*" by Madison Grant is a book in point — and it is undoubtedly illustrative of many others that

experienced the "stifling" method of the ADL. "The book was driven from the market," writes Mr. Franklin Hichborn. "Sales were not only restricted, they were stopped."

How was it done?

The following is a letter signed by Richard E. Gutstadt, Director-Secretary of the ADL, on the League's stationery, dated December 13, 1933 at Chicago:

"TO THE PUBLISHERS OF ANGLO-JEWISH PERIODICALS

"Gentlemen:

"Scribners & Sons have just published a book by Madison Grant entitled *'The Conquest of a Continent'*. It is extremely antagonistic to Jewish interests. Emphasized throughout is the 'Nordic superiority' theory, and the utter negation of any 'melting pot' philosophy with regard to America.

"Scribners, in a sales circular concerning the book, points to Herr Hitler as the man who has demonstrated the value of 'racial purity' in Germany. The author insists that American development depends upon the elimination of unassimilable alien masses in our midst. This book is considered by some as even more destructive than Hitler's *'Mein Kampf'*. Mr. Grant also avers that 'national problems are in the end racial problems.'

"We are interested in stifling the sale of this book. We believe that this can best be accomplished by refusing to be stampeded into giving it publicity. Every review or public criticism of a book of this character brings it to the attention of many who would otherwise know nothing of it. This results in added sales. The less discussion there is concerning it, the more sales resistance will be created.'

"We therefore appeal to you to refrain from comment on this book, which will undoubtedly be brought to your attention sooner or later. It is our conviction that a general compliance with this request will sound warning to other publishing houses against engaging in this type of venture."

Mr. Franklin Hichborn, mentioned above, has written a very interesting analysis of this case. In reference to the "Nordic superiority theory" he says:

"There is a tendency among all peoples to regard themselves as superior. The American Indians were quite sure they were that. The Jews enjoy for themselves the same modest opinion. Mr. Samuel Untermyer, outstanding among his people, was quite sure of it, and so expressed himself the very year that Madison Grant's *'Conquest of a Continent'* was suppressed. Mr. Untermyer proclaimed in speech and print that the Jews are the 'Aristocrats of the World'. (See Mr. Untermyer's radio address published in the *New York Times* for August 7, 1933.)"

Commenting on the ADL's charge that Madison Grant's book

was the "utter negation of any 'melting pot' philosophy with regard to America," Mr. Hichborn quotes from a foreward written by Dr. Paul Hutchinson to Rabbi Elmer Berger's book *"A Partisan History of Judaism"*. Dr. Hutchinson, Editor of the *Christian Century*, after showing that American people expect their melting pot to melt, comments:

"In the light of this historic development — plain enough whether or not one regards it as justified or wise — I find it tragic to see so many of our Jewish citizens electing for an attempted separate existence within our American society. While they insist that the idea of a divided allegiance is as repugnant to them as to any of their neighbors, they nevertheless denounce the principle of cultural amalgamation. They proclaim that the focus of their emotional and spiritual longing is elsewhere, and they show themselves ready in the discharge of their duties as American citizens to subordinate all other considerations to the interests of a foreign nation. The very word 'assimilation' has become a reproach on their lips. *They insist that the melting pot must not be allowed to melt.*" (Emphasis on the concluding sentence supplied by Mr. Hichborn.)

We are not here concerned with the merits or demerits of books. We are presently interested in *how* the ADL operates.

Foreign Language Groups

"THE FOREIGN LANGUAGE DIVISION" of the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* concerns itself with translating ADL propaganda into foreign languages and planting articles in the foreign language press.

"In addition," explains our ADL spokesman and guide, "this division keeps a constant check on foreign language papers, representing some sixteen different languages. This check makes possible an accurate evaluation of trends of thought taken by this special group of America's citizens."

Radio

In the "RADIO DIVISION" we are told that "there is no single road to the American mind," and "that every road must be utilized". Consequently the *American Jewish Committee* and the *Anti-Defamation League* makes extensive use of radio. In 1946 an average of 216 individual radio stations broadcast ADL material daily. The average is alleged to have doubled since 1946.

"We reach all faiths," declares our guide. "Programs like *'The Battle of the Warsaw Ghetto'*, starring Raymond Massey, and *'Behold the Jew'*, starring Aline McMahon reach millions of Americans . . . Where material prepared by this division has been judged pertinent, it has been sought for use by programs such as *'Kate Smith'*, *'We, The People'*, *'The Doctor Fights'*, *'Mr. District*

Attorney, *Treasury Salute*, *Reunion, U.S.A.*, and others enjoying the largest listening audience in the country!"

Christian Churches

"What about other religious denominations?" we ask. "Are you able to get to them?"

"More than 8,000 thoughtful men of God of many Christian sects and denominations, disquieted by the hostility stirred up against the Jews, have been able — through this channel — to get the facts for their congregations — ammunition to help in their part of the fight against race hatred. Prominent among the men of religion concerned by this problem, is forward looking Rev. William C. Kernan, of the *Institute for American Democracy*."

Institute for American Democracy

"Just what is the *Institute for American Democracy*?" we inquire.

"The *Institute for American Democracy* sponsors hard-hitting Democratic propaganda, appearing on billboards from coast to coast. Stirred to enthusiasm by this program, civic leaders like the Hon. Maurice J. Tobin, Governor of Massachusetts, have backed it by personally presenting these democratic arguments to their communities. In the transportation systems of twenty-four cities sixteen thousand billboard messages are being displayed. Supplementing its billboard and car-card program, the IAD has produced a series of one-minute films — dramatizing its message, shown as part of the regular feature presentation in theatres patronized by people in all walks of life."

We had run across this organization in our studies (see *The Tenney Committee: The American Record*) and had learned that it was, like the *Institute for Democratic Education*, a "front" or subsidized organization of the *Anti-Defamation League of B'nai B'rith*. Our ADL friend would have liked us to believe that the two *Institutes* were independent of ADL control — just two organizations "cooperating fully in this vital battle against bigotry."

The Rev. William C. Kernan, we are told, headed up the "cooperating" *Institute for American Democracy*. We don't know very much about the Rev. Kernan except that a script writer for the *Joint Jewish Appeal* wrote a few lines for him. "It is no longer possible for any American," declares the script writer via Rev. Kernan, "regardless of race, color or creed, to sit idly by in the belief that the purveyors of racial hatreds and disunity do not mean them. Who attacks one minority group, attacks all groups. The public must be made to understand this!"

Page 1667 of Appendix IX of the Reports of the *House Committee on Un-American Activities* lists William C. Kernan as a

member of the Executive Board of the *Council of United States Veterans, Inc.* His name appears, among others, on a letterhead of the organization marked "Exhibit 1."

Following Rev. Kernan's name (under the geographical designation "New Jersey) is "Past Post Chaplain, A. L." (*American Legion*).

"It should be noted," comments the *House Committee on Un-American Activities*, "that exhibit No. 1 which follows, a letterhead of the *Council of U. S. Veterans*, bears union label No. 412 . . . For the significance . . . see this report entitled 'Prompt Press' (see .187)".

Turning to page 1511 of Appendix IX under the title 'Prompt Press' we find the following: "The bulk of the literature of the *Communist Party* is printed under union label 412 by the *Prompt Press* . . . Union label 412 appears on work done by the *New Union Press*. The latter is a dummy organization which uses the presses and other fixtures of the *Prompt Press*."

What was the *Council of United States Veterans, Inc.*?

Says the *House Committee on Un-American Activities*, Appendix IX, page 1661f:

"The *Council of United States Veterans*, the latest form of Communist-controlled veterans' organization, has embodied in its statement of purpose (see certificate of incorporation, New York, March 22, 1937), aims which easily conform to those of the *Communist Party* and the *Workers Ex-Service-Men's League*, streamlined in accordance with the Trojan horse policy adopted at the Seventh Congress of the *Communist International* in 1935."

After comparing a section of the organization's statement of purpose with a section of the Constitution of the *Communist Party of the United States* adopted May 27 to 31, 1948, the Committee goes on to say:

"The foregoing weasel-worded provisions did not prevent either the *Communist Party* or Gardner Jackson, the legislative representative of the *Council of U. S. Veterans* and sponsor of the *Washington Committee for Democratic Action*, from defending those who, in obedience to the line of the *Communist Party* after the signing of the Stalin-Hitler pact in August 1939, led devastating strikes in defense industries, opposed the national defense program, opposed investigation into subversive activities among Government employees by the Department of Justice and other agencies, and picketed the White House. Both the *Council of U. S. Veterans* and the *Workers Ex-Service-Men's League* provided in their statements of purpose for cooperation with international veterans' organizations like the *Internationale Des Anciens Combattants* and opposed any discrimination regarding membership toward Communists."

All of which goes to prove that the Rev. William C. Kernan apparently found himself in some pretty bad company. It does not prove that the Rev. Kernan was a Communist, a Communist fellow-traveller or even a Communist sympathizer. It may well be that the Rev. Kernan was only naive; that he was fooled; — that his good intentions and idealism were taken advantage of for purposes never revealed to him.

It may well be that his name was used without his consent.

And it may be possible that the ADL was pulling his leg when he was induced to head its dummy organization, the *Institute for American Democracy*.

"All of this must cost a lot of money," we observe. "Does the ADL subsidize the *Institute for American Democracy*?"

Our ADL guide ignores the question. He covers his failure to answer by launching into an account of a Chicago organization — "joined in the battle for unity."

Appreciate America

"It has a simple but all impressive title," he is saying. "It is called '*Appreciate America*'. It was founded by an ex-Marine Corps Major Paul H. Douglas — wounded at Peleliu and Okinawa fighting fascism abroad — non-profit making '*Appreciate America*' has plunged into the fight against fascism at home . . . Through this agency, to the steadily swelling arguments against bigotry have been added the civic-conscious voices of Hollywood stars whose faces are as familiar to most Americans as their own."

"What about this Chicago organization—*Appreciate America*?" we ask. "How is it financed? Is it part of the ADL set-up? Is it subsidized?"

"I want to tell you about another cooperating organization," continues our ADL spokesman, again disregarding our questions. "It is the *Institute for Democratic Education*. It is headed by . . ."

While waiting for our ADL spokesman to tell us about the *Institute for Democratic Education* — "another cooperating organization" — we are trying to recall what we knew about Paul H. Douglas, — the founder of "*Appreciate America*." Our ADL friend had only touched on the glamorous highlights of the Professor's career.

Then we remembered!

Professor Douglas had been connected in one way or another with quite a number of non-profit organizations. As a matter of fact we recalled that the professor seemed to have had a marked predilection for joining up with non-profit organizations. Through the years he was a member of the Executive Committee of the *American Committee for Democracy and Intellectual Freedom*; member of the National Advisory Board of the *American Friends*

of the Chinese People; member of the Committee of the American Friends of Spanish Democracy; sponsor of American Investors Union, Inc.; member of a sponsoring committee for a dinner promoted by the American Student Union in 1937; member of the National Advisory Board of the American Youth Congress; member of the Arrangements Committee of the Chicago Conference on Race Relations; sponsor of the National Emergency Conference; member Board of Sponsors of the National Emergency Conference for Democratic Rights; and a member of the Non-Partisan Committee for the Re-election of Congressman Vito Marcantonio. (Dies Reports Appendix IX).

Many of the foregoing "non-profit organizations" are as unknown to the average American as is Professor Paul H. Douglas' "Appreciate America." The following from Appendix IX of the Dies Reports on Un-American Activities are thumb-nail sketches:

"The American Committee for Democracy and Intellectual Freedom is a Communist front organization operating among College teachers and professors." (Page 323).

"The American Friends of the Chinese People: The word 'American' was added to the title in 1935 as a part of the general streamlining process during the Popular Front period. This organization faithfully reflected the current policies of the Communist Party on Chinese questions, on the general question of loyalty to the Soviet Union, and on the question of war in relation to America. . . ." (Page 1477).

"American Friends of Spanish Democracy . . . For a full discussion of the place of this organization among the Communist-front organizations, see Chapter entitled *Spanish Aid Committees*." (Page 38 and page 1616f).

"American Investors Union, Inc., was a Communist front organized under the aegis of Consumers Union . . ." (Page 386).

"The American Student Union was formed at a convention held at Columbus, Ohio, in December, 1935, and resulted from the merger of the National Student League (Communist) and the Student League for Industrial Democracy (Socialist) . . . The combined organization was under Communist control from its inception and followed the official objectives of the Communist Party." (Page 514).

"The American Youth Congress—for a period of 7 years—from 1934 to 1941—was one of the most influential front organizations ever set up by the Communists in this country. The Communist control of the organization was so adroitly handled (at various periods during its life) that a large number of unusually prominent persons were drawn into the circle of its supporters. In the end, however, it was all but universally recognized that the Communists were in complete control." (Page 525.)

"The *Chicago Conference on Race Relations* had such well-known and publicly avowed leaders of the *Communist Party* among its sponsors as John Schmies, William Patterson, and Joe Weber. Interlocked through their personnel with the Chicago conference were such well-known Communist front organizations as the following: *National Negro Congress*, *League of Women Shoppers*, *American League for Peace and Democracy*, *International Workers Order*, *Workers Alliance*, and the *German-American League for Culture*." (Page 608.)

"A *Conference on Pan-American Democracy* was held on December 10 and 11, 1938, at the Hotel Washington, Washington, D.C., marking the establishment of the *Council for Pan-American Democracy*. The conference was announced in the *Daily Worker* of November 29, 1938, in a column edited by Harry Gannes, at the time a Communist 'expert' on Latin America . . . The purpose of the conference was to send delegates to a Communist-inspired Latin-American Congress of Democracies at Montevideo, March 20 to 24, 1939." (Page 672).

"The *National Emergency Conference* met in Washington, D. C., May 13-14, 1939. The personnel of the sponsors of the conference indicates clearly that it was a Communist-front organization." (Page 1205.)

"The *National Emergency Conference for Democratic Rights* teemed with confirmed fellow-travelers and sympathizers of the Communist Party." (Page 1209).

"The *Non-Partisan Committee for the Re-election of Congressman Vito Marcantonio* was organized during the congressional election campaign of 1936 . . . On the Non-Partisan Committee will be found the names of such publicly avowed members of the Communist Party as Langston Hughes and Louise Thompson . . . A check of the names . . . will reveal the extraordinarily large proportion of veteran Communist fellow-travelers who were members of the *Non-Partisan Committee for the Re-Election of Congressman Vito Marcantonio*." (Page 1374.)

Yes, it appears that we remembered Professor Paul H. Douglas—the founder of "*Appreciate America*"—"joined in this battle for unity;"—the man who fought "fascism" abroad—and who fights "against fascism at home. . . ."

Rabbi Philip R. Alstat in the *Jewish Examiner* for August 8, 1952 tells us that Col. Jacob M. Arvey selected Professor Paul Douglas for the Democratic nomination for Senator from Illinois in 1948. Louis Cohen, a Chicago attorney, had already launched a "*Stevenson for Senator*" Committee, but Boss Arvey "persuaded Stevenson to accept the gubernatorial nomination."

Christian Friends of the Anti-Defamation League

Our ADL spokesman speaks of the formation of the "*Christian Friends of the Anti-Defamation League*" as though the organization was a spontaneous movement prompted by "8,000 thoughtful men of God of many Christian sects and denominations"—and that the ADL had nothing to do with its creation.

"This is one of the clearest signs," he declares, "that all of America is slowly but surely becoming increasingly aware of the true nature of anti-Semitism — and the threat it constitutes to the country as a whole."

We are becoming familiar with the propaganda tag-lines: "—the threat it constitutes to the country as a whole"; "*who attacks one minority group attacks all groups*", etc. In psychological warfare it is known as the "amalgamation technique." It is very effective. In advertising, the clever ad-writer places the prospective buyer in the pyorrhea category by declaring that "you, too, may have pink tooth-brush." The Communist Party employs the amalgamation method in wholesale quantities. "The Smith Act and the McCarran Act," declare Communist Party propagandists, "are not really directed at the Communist Party! They are directed at labor organizations and minority groups!"

Whether or not the busy boys in the ADL had anything to do with the formation of the *Christian Friends of the Anti-Defamation League*, it is quite certain that both the *Institute for American Democracy* and the *Institute for Democratic Education* were its babies. (See *The Tenney Committee: The American Record*.)

Institute for Democratic Education

"The IDE," our ADL guide is explaining, "is headed by Dr. Howard LeSourd, Director of Boston University's Radio Institute. Their program embraces bringing the lessons of Democracy home by means of electrical transcription. . . . These transcriptions—titled 'Lest We Forget'—dramatize the stories of great Americans of every race, color and creed. They now comprise a library of hundreds of records . . . featuring such personalities as Melvyn Douglas, Donald Cook, John Carradine, Quentin Reynolds, and others whose services have been enlisted in the fight. After being broadcast these transcriptions are then made available to school systems all over the country."

Dr. Howard M. LeSourd, heading up the ADL'S *Institute for Democratic Education*, was a sponsor of a dinner on "*The Century of the Common Man*", held at the Astor Hotel in New York City on October 27, 1943, under the auspices of the *Joint Anti-Fascist Refugee Committee*. (*House Un-American Activities Reports*, Appendix IX, page 941). Says the Committee (page 940):

"The Chairman of the *Joint Anti-Fascist Refugee Committee*

was Edward K. Barsky, well-known Communist leader of a number of the Communist Party's front organizations which worked in the Spanish field. This organization held a dinner at the *Hotel Astor*, New York City, on October 27, 1943. Among the prominent Communist sponsors of this dinner were the following: Max Bedacht and William Gropper. Listed as trade-union sponsors of the organization were the following: Ernest De Malo, Ben Gold, Donald Henderson, and Herbert March."

Dr. LeSourd apparently has not been much of a joiner, as the record does not disclose other organizational affiliations or connections. And his sponsorship of a single affair by the *Joint Anti-Fascist Refugee Committee* does not prove that he was, or is, a communist, a communist fellow-traveler, or even a communist sympathizer. And like many other good intentioned men, he may not have known anything about the organization or its leaders and fell for the sales talk of those who induced him to sponsor the dinner. And it may well be that he never gave his consent for the use of his name. Like so many other University profs he may know nothing whatever about Marx and Engels—or Communism. In short, it is quite apparent that the good professor didn't know what the organization or the affair was all about. Although Paul Robeson was listed as one of the dinner speakers, it is quite possible that Dean LeSourd believed him to be an "agrarian reformer." After all, the dinner was on "*The Century of the Common Man*"—and a quote from Henry A. Wallace on the invitations set the theme to which Dean LeSourd probably subscribed. "Everywhere," Henry was quoted, "the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. . . . The methods of the nineteenth century will not work in the people's century which is now about to begin."

And it is equally possible—although highly improbable—that Dr. LeSourd had no knowledge that the *Institute for Democratic Education* was a front for the *Anti-Defamation League*.

We catch sight of a door labeled "INTERNATIONAL ACTIVITIES" but our guide rushes us along without an explanation. We are before the department on "INTERCULTURAL ACTIVITIES."

"This work in school systems," says our guide, "is coordinated by a special division given over to the development of intercultural relations. Working specifically with *The Bureau For Intercultural Education* and with educators and leaders of all culture groups, this division services public and parochial schools, teachers' workshops, and the publishers of textbooks used in all school systems.

The work of every division is subject to constant tests to determine its effectiveness!"

We move rapidly down the corridor and pause at an oak-paneled door labeled "INSTITUTE FOR SOCIAL RESEARCH."

"The division of *Scientific Research and Analysis*," our guide is telling us, "uses campus-tested techniques in measuring the value of methods employed. Trained sociologists—experts in the field of inter-group tensions are employed. Based on findings, constant revisions of conception and approach are made."

Without pausing in his running account of AJC and ADL activities our guide pauses before another door on which is lettered "COMMUNITY SERVICE DIVISION."

"It remains for the *Community Service Division*"—pointing to the door—"to assure that this vast national program will reach every single one in the country."

Leading us to another door marked "SPEAKERS BUREAU", he continues:

"One means of accomplishing this is the maintenance of a Speakers' Bureau . . . which furnishes more than 7,000 *Rotary*, *Kiwanis*, and other types of audiences with speakers of national reputation, carrying the message of Democracy into individual communities. Spread coast to coast, the *Community Service Division* is subdivided into 14 regional offices, and maintains an additional 2,000 key men in 1,000 cities through the country."

"What do these 2,000 key men do?" we ask innocently.

"They helped handle more than 4,000 individual cases of anti-Semitism during the past year. . . . The *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* are forming a protective shield across the nation . . . an armor plate of educated thought . . . proof against the lies of subversive forces stabbing at America's vitals. . . . A first line of defense in the battle to preserve the lives, the liberty, and the happiness of every single one of us!"

Our ADL guide and spokesman waxes eloquent as he conducts us to the double doors.

"The *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* are confronting these attackers at every turn; attacking it now—this minute. . . . The fight costs money. Full continuation of it requires contributions. . . . I shall not insult your intelligence by repeating countless reasons why you should contribute to this year's *Joint Defense Appeal*. Suffice it to say that as *Jews* you will want to give. As *Americans* you can do no less. It is your duty!"

We were back in the clear, clean air of America as the double doors marked *American Jewish Committee* and *Anti-Defamation League of B'Nai B'Rith* close behind us. We had just seen the

inside workings of a *private* espionage and propaganda agency; an agency organized with and maintained by, private contributions; the nerve center of a world-wide net-work whose tentacles reach into every Gentile activity.

It is probably the largest and most efficient private gestapo in the world today and, without doubt, the largest of its kind in the history of the world. And—amazing as it may be—this vast interlocking system of departments, sections and divisions is devoted to but one issue—and only one issue in spite of propaganda to the contrary;—political conquest in the name of *racism*!

Its operations and purposes differ from the *Federal Bureau of Investigation* in every important aspect. . . The FBI is a national governmental agency, created by the representatives of all the citizens of America for the specific purpose of safeguarding all the people of the United States. The FBI is directed by a great American concerned with the preservation of the Constitution of the United States, the security of the Republic and the peaceful happiness and personal safety of every man, woman and child, regardless of color, creed or ethnic origin.

The ADL and the AJC are the antithesis of the FBI.

There should be no place in America for private gestapos.

Summation of ADL Activities

We have seen the world's most elaborate private gestapo at work and have learned something of its operations.

Through their interlocking and coordinated agencies the *Anti-Defamation League of B'Nai B'Rith* and the *American Jewish Committee*, shielded by their so-called "minority" character, are able to emotionally stir and activate American Jewry and a considerable portion of American Gentiles to ideological or political programs. Criticisms and protests are effectively silenced by the cry of "*anti-Semitism*."

The national headquarters of the two organizations direct a vast army of informers in its network of regional offices throughout the country, tabulating, evaluating, cataloguing and filing information on "*anti-Semitism*."

The following is a summation of ADL and AJC activities:

Propaganda is furnished to certain radio commentators throughout the country, who, in turn, incorporate the planted material in their broadcasts.

Similar propaganda is planted in the nation's press.

So-called "programs of community action" are subtly "put into operation" by regional offices.

"Nationalist" movements are particularly watched and reported by ADL agents.

The "*Civil Rights Division*" of the ADL is charged with

gathering information on "anti-Semitism" and exposing it as "un-democratic activity."

The ADL's *Radio Department* supplies script material and "guidance" to many of the nation's most popular networks.

Transcribed "singing commercials" were broadcast "many times daily by stations all over America."

Eight hundred and fifty radio stations broadcast the *Lest We Forget* programs produced by the *Institute for Democratic Education*.

The transcribed programs of *Lest We Forget* are used as "educational aids by 2000 schools and school systems in all parts of the country."

Billboards and car-cards "created" by the *Institute For American Democracy* are seen in more than 200 cities.

Half a million indoor posters have been displayed in schools, churches and union halls.

A million and a half blotters were distributed to children in a six-month period.

Over 3400 advertisements have appeared in 700 newspapers and national magazines.

Cartoons are sent regularly to 3100 leading publications.

The ADL serves as a "consultant" in the motion picture field and takes credit for having "helped" promote such films as "*Gentleman's Agreement*", "*Crossfire*", and "*Till the End of Time*."

In the field of literature, the ADL acts as pre-publication "adviser" to many publishers. Where "advice" is ignored the ADL acts as "book stifle". Books like "*All About Us*", "*One God*", and "*Gentleman's Agreement*" are promoted extensively with the co-operation of B'Nai B'Rith lodges and chapters.

Each year the ADL distributes more than a million reprints of newspaper and magazine articles.

Through the *American Lecture Bureau*, 300 speakers indoctrinate 7000 audiences with ADL propaganda.

The ADL arranges to have Rabblis invited to Christian camps to answer questions about Jews and Judaism.

Nation-wide tours are arranged by the ADL for celebrities such as Harold Russell, star of "*The Best Years of Our Lives*."

ADL's *Foreign Language Department* reaches 22,000,000 people in the United States in their mother tongue, through their "own stories and articles" in 16 languages in 900 foreign language publications.

Posters are distributed in clubs and neighborhood meeting halls.

Sixty radio programs have been transcribed in six languages and broadcast by foreign language stations throughout America.

The syndicated articles of ADL's *Education Department* appear in leading educational journals.

The ADL agents infiltrate organizations of teachers and parents.

The ADL's *Women's Department* activates B'Nai B'Rith women in its programs.

The *Veteran's Relations Department* infiltrates veteran's organizations.

The *Christian Friends of the Anti-Defamation League*, said to include 8500 clergymen, is an ADL channel into innumerable Christian organizations. The ADL propagandizes this group with a monthly newsletter containing "material" for sermons and other activities.

Each ADL regional office is an "ADL miniature." Each office "represents the Jewish community." Each office probes "local discrimination" and encourages and attempts to direct "community action." Each office sponsors community projects that reach into the smallest hamlets. Each office seeks to establish *Fair Employment Practices Boards*. Each office seeks to influence organizations such as the *American Legion*.

Each office, in brief, is repugnant to every cherished American tradition, and a disservice to American Jewry.

In purporting to combat anti-Semitism the ADL actually engenders anti-Semitism. In advocating extension of freedom it would curtail freedom.

Thus, the ADL is in the paradoxical position of creating that which it would destroy, and destroying that which it would create.

ADL Bureaucracy

We have learned that the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith* are ostensibly concerned with propaganda and information on anti-Semitism and anti-Semites. That their purposes are strictly political is obvious. The first activity takes many forms. We have seen a few of its operations as we visited the various sections of the "*Press Division*."

In the "*Fact-Finding, Legal and Investigative Divisions*" we learned of the organizations' second, — and perhaps most important, — activity; — the collection of files on so-called "*anti-Semites*," We had a glimpse of the extensive rows of cabinets containing data on thousands of individuals who, for one reason or another, qualify by ADL standards as anti-Jewish, actually or potentially.

ADL files are of three categories. The first set consists of newspaper and magazine clippings supplied from many sources. The second set of files are designated "*confidential*" — and *your* name may be included. A third set of files — not housed at ADL

headquarters — are kept by secret or undercover agents. These files cannot be easily reached by Congressional subpoenas, — because Arnold Forster declares there are no secret agents or secret files.

The *United Jewish Welfare Fund* of the *Los Angeles Jewish Community Council* publishes a year book containing an "Honor Roll" of those who contributed \$25.00 or more to the UJWF the year previous. The 1952 publication contains 88 pages without the cover. At page 7 under *Joint Defense Appeal of the American Jewish Committee — Anti-Defamation League of B'Nai B'Rith* appears the following:

"These two oldest and largest national Jewish agencies combatting anti-Semitism and promoting intergroup harmony — are financed through the *Joint Defense Appeal*.

"Believing that the most effective way to safeguard the welfare of Jewry is to preserve and extend the democratic liberties of all American, the AJC and ADL: (1) seek to educate the American people on the need for more adequate protection of human rights through the law, and (2) endeavor to create a climate of opinion hostile to hate and prejudice.

"Through 38 AJC Chapters and 27 ADL regional offices, the two agencies seek to reach the American people at every stage where attitudes are formed: through all the media of mass communication, through work with church groups, labor groups, labor unions, veterans organizations and other influential, opinion-moulding groups; through action in the legislative field and through scientific study of the causes of bigotry. In foreign affairs the AJC-ADL, working closely with the U.N. and through offices in Washington and overseas, seek to strengthen support of Israel, work for enforcement of the human rights provision of the U.N. Charter and help to liberalize America's immigration laws."

AJC and ADL received an allocation of \$98,000 in 1951 from the *United Jewish Welfare Fund* of the *Los Angeles Jewish Community Council*.

The Pacific Southwest Regional Office of the ADL is located at Suite 217, 590 North Vermont Avenue, the new headquarters of the *Los Angeles Jewish Community Council*. Milton A. Senn is the Executive Director.

Hon. Meier Steinbrink of New York is National Chairman, Philip M. Klutznick, Chicago; Maurice Dannenbaum, Houston; and Edmund Waterman, New York, are National Vice-Chairmen. Richard E. Gutstadt of Chicago is National Executive Vice-Chairman. Jacob Alson of New York is National Treasurer. Benjamin R. Epstein is National Director.

The Pacific Southwest Advisory Board is composed of the

following: Hon. Stanley Mosk, Los Angeles, President; Jack Y. Berman and Harry Graham Balter, Los Angeles, Vice-Presidents; Isaac Sukmann, Long Beach, Treasurer, and I. B. Benjamin, member, National Commission.

The Executive Committee is chairmaned by the Hon. David Coleman of Los Angeles. David Goldman, Pasadena, is Vice-Chairman. Sam Faber, Los Angeles, is Treasurer. Mrs. Henry Levy of Los Angeles is Secretary. Executive Committee members are as follows: Harry Graham Balter, Stanley Bergerman, Jack Y. Berman, David Blumberg, Harry Braverman, Edward Breitbart, Donald Breyer, Hyman O. Danoff, Mrs. Gilbert Denton, Norman Godell, Charles Goldring, Mrs. Charles Goldring, J. Leo Gordon, Irving Hill, Lawrence Irell, Moe Kudler, Mrs. Moe Kudler, Jules Lindenbaum, Hon. Stanley Mosk, O. H. Prinzmetal, Aaron Riche, Mrs. Ben Rosenthal, Irving Schulman, Joseph D. Shane, Larry Simon, Edward Stodel, Jacob Stuchen, Isaac Sukmann, Mrs. George Taussig, Phillip Wain and Mrs. Morris Wesser.

Militant Arm of Zionism

The secret political police of the Czars were the terror of Russia. The secret political police of Stalin is no less terrifying. The secret police of European nations were a continuous nightmare to the people. If they had, or have, any excuse whatever for existence, it is on the basis of governmental operation for internal and external security reasons. They have never created or preserved loyalty.

The *Anti-Defamation League of B'Nai B'Rith* and the *American Jewish Committee* do not have any excuse whatever for their operations. Their secret agents spy upon American citizens. Extensive files and dossiers are compiled on those whom they dislike; those with whom they disagree, and those who, in any way, criticize their activities or the ambitions of Zionism. They penetrate the political field injecting racism into political campaigns. Through their multitudinous controls of the media of communication they are capable of destroying reputations and silencing all rebuttal. By "book stifling" and the *American Jewish Committee* technique of "quarantine", critics are denied a public audience for either attack or defense.

While these organizations do not have the governmental power to penalize their victims they possess equally effective powers. In heavily populated Jewish political districts a candidate for public office is completely at their mercy. A memorandum from the local ADL office charging that a particular candidate is "anti-Semitic" or supported by someone else alleged to be anti-Semitic is sufficient to insure the defeat of the candidate. And it makes

no difference that the candidate may be completely free of such bias.

In certain fields of endeavor, both professional and non-professional, where employers are predominately Jewish, a word from the regional office that John Doe is "anti-Semitic" is sufficient for ending John Doe's career. The terror carries over into Gentile concerns where the Gentile employer is persuaded to "go along."

The press is extremely sensitive to ADL "suggestions" and "recommendations." "Gentlemen's agreements" are made whereby certain ADL pet-hates are never to be mentioned in print.

The amazing part of the whole sordid story is the fact that Americans — including American Jews — know so little about it. Those who have had occasion to learn a little of ADL and AJC operations are fearful to do or say anything about them. Legislators who have some knowledge of the facts are fearful of taking any action because they well know that they would be smeared as "anti-Semites" in the next election. No newspaper will risk its advertising contracts by telling the story.

Most American Jews would be happy to integrate into American life; to be Jews only in matters of conscience, — and Americans in all else. If left to themselves, the great majority of American Jews would resent implication that they owe allegiance to a foreign state.

No reasonable person can find legitimate fault with the deep sense of concern and warm compassion exemplified by American Jews over the plight of persecuted Jews, a concern and compassion shared by every person of good will and decent instincts, — regardless of race, color or creed. These instincts are among the highest virtues of both Judaism and Christianity. It is the *perversion* of them that is objectionable.

Under the broad protective shield of the Constitution of the United States the Jew has every right accorded every other person — *but no more*. There is no right claimed by a Gentile that should be denied a Jew or any other person, and it follows that no Jew or any other person should be given *preferential rights*.

No group of citizens, regardless of race, color or creed, should constitute itself a private agency for a foreign government. No group of American citizens may take unto itself the characteristics of a police state and retain the affection and respect of other American groups. Propaganda breeds counter-propaganda, and espionage results in counter-espionage. Both activities create distrust and suspicion. There can be no peace nor brotherhood in an atmosphere of distrust and suspicion.

The United States, breaking away from the police states of Europe, establishing human dignity and personal freedom became a beacon light of hope to the oppressed Jews of the world. They

trickled into the colonies from Spain and Portugal; from Germany and Holland after the American Revolution, and from eastern Europe by the hundreds of thousands at the turn of the century. They joyfully left the lands of their birth, happy to breathe the clear, clean air of freedom and opportunity. Gone were the secret political police, the hateful preachers of pogroms, and the accumulative dossiers. A Benjamin Franklin would be first among Gentiles with a generous contribution for a Philadelphia synagogue, and, one by one, the shop-worn prejudices of the Old World would fall away.

The only ghettos in America were the ghettos built by the Jews themselves. They were understandable ghettos; — colonies of people who spoke the same mother tongue, and adhered to the same traditions, customs and religion. But there were the "official" Jews who remembered the power and the authority of the "official Jews" of Europe's walled ghettos; — "official Jews" who fought individual emancipation and insisted on a new type of ghetto they call the "Jewish nation." They became the spirit of American Zionism; — the driving force of the *Anti-Defamation Leagues* and organized Jewry.

American Jewry must carefully examine the operations and activities of the many organizations it supports. Because these organizations are labeled "Jewish" the general public assumes that their leaders speak for all American Jews. It is, therefore, the responsibility of American Jews to determine what these leaders are saying and what the organizations are doing; — determine whether or not the *Anti-Defamation League* is within the American tradition; — whether or not the ADL, in its alleged fight for the preservation of "democracy", is actually treading in totalitarian footsteps.

The cry of "anti-Semitism" has ceased to be an effective smoke-screen.



THE AMERICAN JEWISH COMMITTEE

The *American Jewish Committee*, as has been seen, works very closely with the *Anti-Defamation League of B'Nai B'Rith*. The funds of both organizations are raised by the *Joint Defense Appeal*.

The charter of the *American Jewish Committee* provides that:

"The objects of this corporation shall be, to prevent the infraction of the civil and religious rights of Jews, in any part of the world; to render all lawful assistance and to take appropriate

remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto; to secure for Jews equality of economic, social and educational opportunity; to alleviate the consequences of persecution and to afford relief from calamities affecting Jews, wherever they may occur; and to compass these ends to administer any relief fund which shall come into its possession or which may be received by it, in trust or otherwise, for any of the aforesaid objects or for purposes comprehended therein."

The officers of the *American Jewish Committee* as of March, 1951 were the following: Jacob Blaustein, President; Irving M. Engel, Chairman, Executive Committee; John Slawson, Executive Vice-President; Joseph M. Proskauer, Honorary President; Herbert H. Lehman and Samuel D. Leldesdorf, Honorary Vice-Presidents; Ely M. Aaron, Albert H. Lieberman, Charles W. Morris, Nathan M. Ohbach, Harold Riegelman, Lester Roth, David Sher, Alan M. Stroock, and Joseph Willen, Vice-Presidents; Gustave M. Berne, Treasurer; Maurice Glnert, Associate Treasurer, and Edward A. Norman, Secretary.

The Kehillah

The "*Kehillah*" has the same meaning as "*Kahal*" which signifies "community", "assembly" or "government". It represents the Jewish form of government in dispersion. The *Kahal*, from its inception, has always been pro-Jewish and anti-Gentile. In New York the *Kehillah*, under the English title of the *Jewish Community of New York City*, became the most powerful Jewish organization in the world. Delegates at the first open meeting of the organization represented more than 200 Jewish societies; synagogues, lodges, philanthropies, political and industrial. A year later 700 Jewish organizations were represented.

This sudden frenzy of open organization was the direct result of a government investigation of the "White Slave Traffic," the result of which was uncomplimentary to the Jews. A police commissioner of the City of New York was alleged to have declared that the Jews were responsible for fifty percent of the crime in New York City. Intensive organization of the *Kehillah* was the answer of New York Jewry.

Dr. Judah Leon Magnes became the *Kehillah's* president. Much of the power of the New York *Kehillah* ultimately passed quietly into the hands of the *American Jewish Committee*.

Operating under the name of the *Jewish Community of New York City*, the *Kehillah* joined in the creation of the *American Jewish Committee*, expressly delegating to the AJC "the exclusive jurisdiction over all questions of a national or international

character affecting the Jews generally." The combination of the two organizations gave the *Jewish Community of New York City* "a voice in shaping the policy of Jewry throughout the land."

The *American Jewish Committee* was founded in 1906. Until 1936 it consisted of only fifty individuals. Today it has 38 chapters in as many cities and a membership of 20,000 individuals. Among this membership are the owners of powerful newspapers, Federal, State and Municipal officials, members of the judiciary, financiers, bankers, mercantile and manufacturing owners, doctors, rabbis, scientists, lawyers, educators, business men and labor leaders. All shades of politics are represented together with Republicans and Democrats. The viewpoint of the members are diverse. They are orthodox, conservative and reform in religion, and they are Zionists and non-Zionist. However divergent their views on religion, economics and politics, they appear to be bound together for one, great, overwhelming purpose — the welfare of the Jews — as Jews — throughout the world. The attainment of their purpose apparently contemplates the reshaping of America and the world to a Jewish pattern.

"Such an institution in America at this time has a heavy responsibility," declares the AJC. "For today the mobilization of the moral and intellectual forces of society can provide a strength beyond that of armies." (Emphasis supplied).

The first president of the *American Jewish Committee* was Judge Mayer Sulzberger of Philadelphia; his successor was Louis Marshall of New York City.

Rabbi Lee J. Levinger observed that "the strength of the *American Jewish Committee* lies in the individual power and influence of its members, not in its representing anybody or being elected or instructed by any constituency of the Jews of the United States."

A brief glance at the record since the formation of the *American Jewish Committee* in 1906 would seem to indicate that the organization's conception of fighting anti-Semitism was an all-out attack on Christianity and its "Christological" manifestations.

Here are a few picked at random: Petition protesting the acknowledgment of Christ in a State Constitution; agitation in many cities against Bible reading; opposition to Christmas celebrations and carols; protests to a Governor against "Christological expressions" in his Thanksgiving Day proclamation; protests against "Christological prayers" at high school graduating exercises; opposition to daily Bible reading in schools; boycotts against merchants who opened on Saturdays; protests against the recitation of the Lord's Prayer in schools; protests against Friday evening night-school sessions because the Jewish Sabbath

begins at sundown on Friday; opposition to Christian songs being sung in schools; protests against Christmas trees and reference to the season in schools; and agitation to remove Christmas from the list of official holiday in schools.

Program and Activities

The *American Jewish Committee* believes that "American Jews have a compelling stake in world affairs."

Without attempting to define what it means by the term "democracy" the AJC declares that it believes "that American Jews have a vital stake in the maintenance and expansion of democracy in the United States." It should be noted that the Socialists and the Communists also are very much devoted to the term "democracy." The word does not appear in any official United States document, including the Constitution and the Bill of Rights — and the "maintenance and expansion" of the idea, therefore, is the maintenance and expansion of something foreign to the United States.

The AJC does not believe that anti-Semitism is solely a "Jewish problem." It maintains that it is a disease; a mental sickness. It finds nothing whatever in its own activities or in the activities of myriads of similar Jewish organizations that might account, in any way for an unfriendly feeling toward the Jewish people. The AJC believes these aberrations are curable. As a start it prescribes reminding Americans of "the nature, the meaning, and the traditions of Judaism, its mainsprings and its contributions to the American way of living."

On the other hand, it believes that "early attitudes of hostility are often firmly implanted through Christian teachings" and that these teachings must be altered.

The AJC believes that it is "essential that Jews understand clearly the meaning of their Jewishness."

"In its earliest years," we are told, "the *American Jewish Committee* was predominately concerned with the persecution of Jews abroad, and action was largely achieved through diplomatic representation in Washington and elsewhere. In the 1920's, with the increasing evidence of anti-Semitism in America, coupled with the dangerous efforts to restrict immigration to this country from Eastern Europe, an educational program was directed to the general American public stressing the incompatibility of prejudice and true Americanism. In the '30's, that program was markedly expanded with a two-fold purpose: (1) to detect, expose and defeat organized anti-Semitism and rabble-rousers; (2) to immunize Americans against the Nazi thesis of the 'master race' and their campaign against the Jews. This became a life-and-death task for the next decade and a half. In both aspects of this program,

the investigative and educational, AJC was thought of as working for Jews (rather than *with* them) and the general American public was considered the target.

"In the '40's, the necessity for reconstruction and the rehabilitation of Jews abroad, the need for liberalized immigration into this country, the necessity for understanding and supporting the *United Nations*: particularly with respect to the inclusion of the human rights concept in its charter, the struggle over Israel and its ultimate creation, were all reflected in AJC's expanded program of domestic education; as well as in its on-the-spot activities abroad.

"In the late '40's, spurred on by the historic President's Report on Civil Rights, in the preparation of which we assisted, and firmly believing in its thesis that 'the achievement of full Civil Rights in law may do as much to end prejudice as the end of prejudice may do to achieve full Civil Rights', AJC became increasingly and correctly concerned with injustice to all minority groups, and focused its educational program upon the need for legislation dealing with discrimination in employment, in housing, in education. We undertook constructive research into the nature of human behavior and we utilized all our channels of communications (continuously evaluating our methods and techniques for doing so) to convey our findings and our increased knowledge to opinion molders, organization leaders, community leaders, educators, and average Americans.

"Finally, with the creation of the State of Israel and attendant confusion with respect to the age-old problem of American Jews — namely, the achievement of balance between integration into American society and retention of Jewish identity — we have been working intensively *with* Jews, rather than *for* them, to clarify the issues at stake and to help them understand how Americanism and Judaism can mutually strengthen and enrich one another."

Shorn of its self-serving phrases the foregoing account of AJC programs and activities may be reduced to the following:

- (1) Pressures on Washington and elsewhere in matters of international concern.
- (2) Political pressures on Congress to open up and liberalize immigration for Eastern European Jews.
- (3) Expanded programs of domestic espionage and propaganda against those who opposed AJC political activities.
- (4) Rehabilitation of foreign Jews.
- (5) Promoting the United Nations.
- (6) Creation and support of the State of Israel.
- (7) Promoting and assisting in the President's Report on Civil Rights.

(8) Agitation among other minority groups as an implement for strengthening the AJC's own objectives, particularly in the fields of employment, housing and education.

(9) Planting propaganda with "opinion molders" the press and radio, organization leaders, community leaders, educators, etc.

(10) Promoting Judaism and Jewishness as Americanism.

The United Nations

Basing its current program and activity on the belief "that American Jews have a compelling stake in world affairs", the *American Jewish Committee* has plunged into the promotion of the *United Nations* and its agencies.

"As a member of the *Consultative Council of Jewish Organizations*," says the AJC, "an officially credited consultant to the *United Nations Economic and Social Council*, it (AJC) has been able, together with its colleagues in England and France, to influence Jewish activities in behalf of human rights and fundamental freedoms. Through direct cooperation with the *United States Mission to the United Nations* and with the *United States National Commission for UNESCO* we have been able to coordinate our efforts and activities with those of the *United Nations* designed to guarantee safety to all population groups."

The AJC spares no cost in propagandizing the public, pressuring the members of Congress and interested governmental agencies in behalf of the *Genocide Convention*, "proposals dealing with statelessness, displaced persons, etc."

Behind the Marshall Plan and the "Point Four Program" is the *American Jewish Committee*. It is behind the *American Association for the United Nations* and the *United Nations* agencies. It propagandizes and assists in "educational programs" on the "meaning of the *United Nations*." It opposes an American loan to "Franco Spain." It exerts an intensified program of pressuring Congress on the one hand, and "educating the public" on the other, to let down the immigration bars for the influx of greater numbers of Jews. It seeks to re-educate Germany and exerts pressure on non-Jewish organizations for this purpose. It opposes nationalism and particularly the "resurgence of nationalism" in Germany.

As has been indicated, AJC activities are international in character. It maintains offices and agents in Paris, London, Buenos Aires, and Israel. It publishes a French periodical, "*Evidences*", which circulates in Western Europe and North Africa.

In Latin America the AJC proceeds cautiously. AJC "techniques in community relations and in combating anti-Semitism" must be "related to the political temper of those countries." It works through agents in South America and brings pressures "through

frequent and regular conferences with appropriate American governmental and non-governmental agencies."

Early in 1950 the AJC established the *Argentine Jewish Institute for Culture and Information* and is working on a similar project in Brazil.

"Yedies", a mimeographed Yiddish Press Bulletin is prepared in AJC's New York office. This propaganda sheet is designed for the Yiddish press in Latin America. Its editorials are reprinted and distributed through schools and various organizations.

The AJC is active in the Middle East facilitating the emigration of Jews to Israel. Its agents are in the Near East, in Iraq and in Egypt. Continually pressuring Egyptian publishers and editors it seeks to propagandize the Egyptian public in behalf of Israel and to offset adverse publicity.

In behalf of Israel the AJC exerts its techniques and pressures on officials of the American government and the *United Nations*.

No reasonable person can contemplate this partial view of *American Jewish Committee* activities without a sense of alarm. Sigmund Livingston had declared that the charge of an "international conspiracy" on the part of the Jews was an absurd folly; that the "Jews have no recognized organization or world affairs," that the Jews did not have "even a chief rabbi; — no bishops, no archbishops, no pope, or any other office of comparable dignity or power." After briefly viewing the subtle techniques of AJC propaganda, the behind-the-scene pressures, national and international intrigue; network of agents, and the sundry details of efficient and, for the greater part, anonymous operations, Sigmund Livingston's statement assumes the proportions of falsehood.

Adolf Hitler, "the high priest of false propaganda", said: "The very enormity of a lie contributes to its success . . . the masses of the people easily succumb to it as they cannot believe it possible that any one should have the shameless audacity to invent such things . . . even if the clearest proof of its falsehood is forthcoming, something of a lie will nevertheless stick."

F E P C

Although the Charter of the *American Jewish Committee* restricts its activities to the welfare of world Jewry, the directing heads of the organization, for obvious mass-psychological reasons, have extended its propaganda-agitation to include other so-called "minority groups".

This technique is a development of AJC's public-relations approach to Gentile reaction; — the "amalgamation method" — including "all Americans" in publicity broadsides as a shield for its exclusive Jewish activity. Browder made excellent use of this technique in the slogan, "*Communism is Twentieth Century*

Americanism", thereby creating the false assumption that "anti-communism is un-American."

The AJC puts it this way: While the "charter calls for securing for Jews 'equality of economic, social and educational opportunity' . . . we have come to know that the welfare of Jews is inextricably bound up with the establishment of fundamental freedoms and the preservation of constitutional guarantees for all racial, religious and national groups. This is a large order. The AJC in 1951, possessing limited funds and resources, must therefore narrow its field of action. Its ultimate goal is, of course, the elimination of discrimination and segregation from every phase of American life. But its activity and the projects it undertakes envision specific, obtainable goals. The range of our concern in the areas of the discriminations has widened rapidly in recent years."

In conformance with this announced policy AJC, like the *Communist Party*, "works with numerous organizations" agitating and propagandizing for *Fair Employment Practices Acts* at all levels of government.

Like the *Communist Party*, AJC propagandizes for "fair educational practices" in colleges and universities, in graduate and professional schools.

Behind the agitation and propaganda in public housing stands the *American Jewish Committee*. It takes credit for "recent victories with respect to racial restrictive covenants." The *Communist Party* is also bolsterously active in this field. AJC was behind the creation of the *New York Committee Against Discrimination in Housing*, — "a pattern of organized community action recommended for AJC chapters throughout the country."

Pressures on administrative agencies for enforcement of statutes against "discrimination in hotels, resorts, restaurants, theatres and transportation" is an important aspect of the AJC program. Private clubs and associations are included, and particular attention is being given to "discrimination in medical training and licensing, appointment to hospitals, public assistance rolls, etc."

Behind the opposition to "released time" for religious education from public schools stands the AJC.

Because immigration and naturalization laws "and many related administrative regulations affect Jews adversely" AJC works incessantly for the "revision of our permanent immigration statutes."

In addition to exerting pressures in appropriate places together with the combined techniques of propaganda and agitation, the AJC resorts to litigation. *Amicus curiae* briefs were filed by AJC and the *Anti-Defamation League of B'Nai B'Rith* in the following cases: *Shelley vs Kraemer*, which struck down racial covenants;

McCollum case, attacking the constitutionality of "released time" for religious education; *Sweatt case*, involving validity of racial segregation by the *University of Texas Law School*; a brief attacking the constitutionality of a provision of the Nationality Act of 1940 which deprives naturalized citizens of their citizenship if they reside abroad longer than five years; a brief before the *New Jersey Supreme Court* successfully attacking segregation in a municipal public housing project; a brief before the *Connecticut Supreme Court* involving employment discrimination, etc.

Most of these AJC activities are in violation of the fundamental principles of American freedom. If freedom is the right to life and liberty; the right to acquire, own, use and dispose of property, circumscribed only by the same rights of others, regardless of race, color or creed, then these AJC activities can only be evaluated as an attempt to limit and restrict freedom. Under the false label of "*Fair Employment Practices Acts*" the AJC would use governmental force to deprive Americans of freedom of choice. In the name of "*Civil Rights*" the AJC would destroy *all* civil rights. Under the pretext of extending freedom, the AJC would restrict freedom. Under the guise of creating equality, the AJC would legislate *preferred* classes.

The net result of these AJC activities, ably assisted by the Communists and the socializer, is the creation of "minority consciousness" among otherwise well integrated Americans. With the exception of the bureaucracy of Jewish organizations few of the so-called "minority groups" consider themselves anything other than Americans and do not desire to be a preferred class by statutory enactment. And the overwhelming majority of American Jews would normally prefer to be integrated Americans if the AJC and its coordinated network of organizations would let them alone.

Freedom of Speech

The *American Jewish Committee* utilizes every susceptible non-Jewish organization in its propaganda drives. Every medium of communication, — radio, press, magazines, motion pictures, television — are pressed into service by one device or another. Its Chapters are stimulated to feverish action and "competent professional" field staffs are used "to activate community-wide efforts" among special interest organizations "such as church groups, women's groups, labor groups, etc."

Those who understand and oppose AJC and ADL activities are marked down as "rabble-rousers." Similar to the "*book stifling*" technique of the *Anti-Defamation League of B'Nai B'Rith* is the "*Quarantine Treatment*" of the AJC. This device was "developed by a member of the AJC staff" and requires the cooperation of

newspapers, radio, etc. That its application is as un-American as "*book stifling*" goes without saying. It is "effective" in "handling rabble-rousers," declares the AJC, as it deprives "them of their life-line, publicity."

The strange twisted thinking of the men behind the AJC is well illustrated by this brazenly avowed conspiracy to throttle free speech. It is consistent, however, with much of the inconsistency of its entire program. The AJC would exalt Judaism as "*Americanism*" and "alter" the "false teachings of Christianity"; in the name of civil liberties it would destroy individual freedom; in the name of equality it would create preferred classes; in the name of freedom of the press it engages in "*book stifling*" and in the name of freedom of speech it applies the "*Quarantine Treatment*"!

The AJC is not only concerned with what it calls the "blatant" anti-Semite; it is concerned also with the "*potential*" anti-Semite. We have seen how the ADL espionage network operates, and the part played by the AJC in its activities. In the reprisal field AJC takes credit for having been instrumental in revoking the tax-exempt status of the *Judge Armstrong Foundation*. Any attempt, of course, against its own tax status would elicit vociferous cries of anti-Semitism.

In its international espionage work the AJC believes it "has uncovered evidence of increasing collaboration between American and European fascists and anti-Semites" and has made the results of its international snooping "available to the proper authorities."

This play on words should be clarified. Because few Americans understand what the term "*fascism*" really means, plus the fact that Fascist Italy was allied with Hitler in World War II, the term is always good ammunition for the propagandists. Because Mussolini's Fascists crushed communism in Italy in 1922 the term has been anathema to the communists the world over. Its use, in communist jargon, indicates "anti-communism."

Fascism may be properly defined as an economic system characterized by complete control of production and marketing within the frame work of private property. In its final stages it becomes a police state, unrestrained and all-powerful, under a ruthless dictatorship. It is distinguished by economic planning, wage and price fixing and controls, deficit spending, militarism and imperialism. In short, New Deal and Fair Deal policies are embryonic fascist policies. There were no racial planks in Mussolini's fascism.

Consequently, the information that there is collaboration between American and European Fascists might be embarrassing in certain quarters.

There is no law of God or man that says an individual cannot be anti-Semitic or anti-Gentile. There is no law of God or man

that says an individual must like spinach or pastry. The laws of God and man only declare that the individual must exercise his freedom in such a manner as not to encroach upon the freedom of others. Enmity and hostility are overcome by friendliness and friendship. To declare that a man is "sick" because he doesn't like you is not apt to win his confidence—let alone his friendship. An ancient saying, that AJC might very well study, advised that "when in Rome, do as the Romans do." It was sound advice and it has been the basis of winning friends in many foreign lands by courteous and friendly travelers. Its application in America by the AJC will win more friends for the Jews in one day than AJC activities will win in a thousand years.

And it wouldn't be amiss if the AJC did a little mirror gazing before brushing anti-Semitism off as "mental sickness."

There has rarely been a more glaring and impudent manifestation of arrogant conceit in the history of the world than the statement that anti-Semitism is a disease! In its essence it proclaims Jewish perfection, Jewish virtue and Jewish superiority, while relegating the unimpressed, the critical and the un-worshipping to the insane asylum!

It would appear that the psychiatrist might benefit by a few psychiatric treatments before continuing his practice.

"Brain-Washing" in the U.S.

The *American Jewish Committee*, working on or through *Harper Brothers*, published, in 1950, a five-volume work, "*Studies in Prejudice*." It purports to be the culmination of years of research by "outstanding American social scientists, historians, psychologists, etc." under the supervision of the AJC—which, of course, immediately destroys its value as a scientific study.

In connection with the last statement, it should be recalled that Hitler caused a number of volumes to be published purporting to be the culmination of years of research by outstanding German social scientists, historians, psychologists, etc., under the supervision of his Nazi experts on the "*master race*". The AJC would undoubtedly agree that the German work would have little value as a scientific study.

Scientific knowledge is not produced by partisans with a pre-conceived theory to prove. Hitler could not do it; Stalin cannot do it;—and the AJC cannot do it.

The AJC carries on continuous activities in college and university centers.

It conducts special opinion polls and related studies, probing for anti-Semitism. Baltimore, Minneapolis and St. Paul have been recent guinea-pigs. Together with the ADL, the AJC made a "study"

of Michigan State College in 1950 as background for propaganda in rural areas. AJC used 4-H club leaders, farm journal editors, community teachers, etc., as the propaganda carriers.

In St. Louis the AJC used a union to "study" the effect: of the "union efforts to attack attitudes of discrimination among union members."

An AJC staff member was "loaned" to the *United States National Commission* for UNESCO "to develop a nationwide educational program to be carried out by the Commission, to spread knowledge and understanding of, and to encourage concrete action with respect to, the *Declaration of Human Rights*. Characterizing the report submitted as 'an outstanding contribution', the chairman of UNESCO requested the further loan of an AJC person for one year. Because of limited funds available, assistance is currently being rendered UNESCO on a part-time consultative basis."

The *Declaration of Human Rights* is designed to destroy all American rights. The proposals contained in this document, says Frank E. Holman, Past President of the American Bar Association, are based on the un-American theory that "although our basic rights cannot be changed by acts of our own Congress or by our State Legislatures, they can be impaired, policed and even destroyed by international action, and our social and economic policies defined and fixed by international declarations and treaties."

One of the propaganda objectives of the AJC is to condition American thinking about Americans. Here is a self avowed "minority group" brazenly announcing that it intends to change the pattern of thinking of the majority of the people among whom it dwells. The thinking pattern about Americans is to be one of heterogeneity—while the American Jew is to be made "aware of his Jewishness", his "oneness with world Jewry";—his "oneness with Israel"! Unless this pattern of American thinking is altered the AJC is convinced that "the most well-intentioned legislative victory and the most principled court decision will continue to be subtly sabotaged in the factory, in the university and in club houses of many American communities."

Working on this project AJC has insinuated itself into such campaigns as *Crusade for Freedom*, the *Freedom Train*, the celebration of the *Statue of Liberty Anniversary*, *Bill of Rights Day*, *I am An American Day*, *United Nations Week* and has planted its propaganda through the *American Heritage Foundation*, the *Veterans of Foreign Wars*, *United States Department of Justice*, the *National Broadcasting Company*, and the *American Association for the United Nations*.

In connection with these activities AJC has prepared 30-second "spot announcements" for network and local broadcasting, and taken over the complete planning and responsibility for special

celebrations, which includes preparation of news releases, editorials, cartoons, posters, pamphlets, feature stories, etc.

Furtherance of the drive for American "brain-washing" are such programs as "*Panel For Americans*." Together with the ADL, AJC supports the *Bureau of Intercultural Education*. It has prepared and distributed to educational and communal organizations "*A Brief Study of the Major Agencies in the Field of Inter-cultural Education*" in which "are highlighted research findings, programs and activities in this area."

The *American Jewish Committee* proposes to rewrite the textbooks and study materials used in the public schools of America. It is particularly interested in revising the text concerning Jews, the crucifixion, and filling in on modern Judaism.

For this purpose AJC has moved in on text-book publishers and school boards in several communities "to determine proper and effective remedial action with respect to current textbooks."

Reverting to the use of the mystery word "democracy",—which, as we have seen, is no part of the U. S. Constitution or the Bill of Rights,—AJC quotes the *American Council of Education*, which complains that "no text makes a major point of the remarkably close relationship of the Jewish religious ideal to American Democracy."

"AJC considers itself largely responsible," declares AJC, "for the growing awareness of youth leaders that true character-building calls for a thoroughgoing understanding and acceptance of the diversity that is America."

AJC staff members were planted in the 1950 *White House Conference on Children and Youth in a Democracy* and through AJC planning and research the Conference "dealt extensively with problems of inter-group relations." In addition, AJC was able to place a full-time scientist on the Conference staff. Another AJC staff member was able to develop a "religious" aspect dealing "with the needs of children", while the heads of AJC's *Scientific Research Department* and *Youth Division* were maneuvered into important chairmanships and key spots on "official program planning and research committees."

AJC, working through *Harper Brothers*, published *The Jews, Their History, Culture and Religion*, edited by Dr. Louis Finkelstein as part of its program to promote Judaism in America. AJC also subsidized the publication of an encyclopedia, *The Jewish People, Past and Present*, also part of the propaganda program to "provide Americans with a true picture of contemporary Judaism."

In furtherance of the program AJC "called wide attention to the celebration of the 200th anniversary of the *Temple Beth Elohim* in Charleston, S.C." Together with the ADL, AJC subsidized a commemorative volume on *The Jews of Charleston*.

AJC edits and publishes the *American Jewish Year Book*, which in 1950 was given further distribution to universities, public libraries and research organizations "through the promotional activity of *Doubleday and Company*."

AJC produces special radio network programs in connection with Jewish holidays and other special events.

AJC produced a weekly television show, "*Television Chapel*" and plans greatly expanded use of television for its propaganda purposes.

Present programs call for an intensified propaganda drive to build "understanding of, and sympathy toward, the State of Israel."

General MacArthur

Commentary is AJC's principal publication. An article written by Elliot E. Cohen, editor of *Commentary*, was reproduced in *Time Magazine* for September 8, 1952. Writing in retrospection Mr. Cohen looks forward with hope to the selection of one or the other of "two excellently qualified candidates" for the presidency—Eisenhower or Stevenson. This happy situation (in September of 1952) he greeted with anticipation. The "Intelligentsia", however, were not happy before the blessed event of a choice between Eisenhower and Stevenson, according to Mr. Cohen.

"Overwhelming all else," he writes, "was an alarmist screaming, a warning of one dire menace after another detected within our own sheepfold. The Black Tide of Reaction. Bourbonism. The Pentagon Mind. Red Hysteria. Neo-Fascism. Finally these nightmares were to materialize into twin super-menaces of such terrifying dimensions as to eclipse totally such trumped-up bogies as Stalin.

"MacArthur! McCarthy! Can one recall anything like the wave of terror that swept through the ranks of the enlightened as MacArthur's plane approached these shores—it was Hitler entering the Chancellery all over again: nothing could save us now!" (Italics added.)

Of course Mr. Cohen is writing about the "alarmist watchmen"—the "intelligentsia", the "enlightened."

But he was also writing about General of the Army Douglas MacArthur and Senator Joseph McCarthy of Wisconsin!

"Correcting" Christianity

The *American Jewish Committee* believes "that early attitudes of hostility . . . are often firmly implanted . . . through perpetuation of historical inaccuracies about Jews and Judaism in Christian teaching."

In order to revise Christian teaching in this field AJC,

through the *Drew Theological Seminary*, conducted an exhaustive study of religious textbooks currently used in Protestant schools. AJC's conception of statements concerning the Jews in relation to Christianity reflecting on the Jews or Judaism "have been and will continue to be tabulated and brought to the attention of Protestant educators and textbooks publishers." AJC reports "significant progress in the elimination" of material to which it objects.

It is working, on a more limited scale, for revision of Catholic Sunday and parochial school material. AJC staff acted in a "consultative capacity" in the preparation of a *Syllabus on Intercultural Education*, experimentally developed in the parochial classes of Greater New York by Catholic school authorities. The AJC "maintains close cooperation" with the *Department of Education of the National Catholic Welfare Conference* in Washington, D. C. AJC was successful in placing its own "educational material" in more than 150 Catholic high schools throughout the country.

AJC has successfully launched "a teachers unit on the history of the Jews in America" in connection with teacher training in the Catholic University of America.

Infiltration of Christian theological seminaries and teacher training institutes is progressing. AJC has "introduced competent instruction" into the curricula of those institutions covering Jewish theology, ethics, history, and contemporary Jewish affairs. AJC, through graduate fellowships, are indoctrinating several Christian theological students in Jewish theological seminaries.

Prepared propaganda material is supplied Christian religious publications.

The "newly created *Division of Christian Education of the National Council of Churches*" has given the AJC and the ADL "an unprecedented opportunity" for injecting propaganda into lesson materials, study guides, audio-visual aides, etc., for use in educational activities sponsored by Protestant Churches and organizations.

AJC completed its analysis of films depicting the *Crucifixion Story* in 1950 "and the results were made available to community councils through the *National Community Relations Advisory Council*." Pressure is now being exerted to coerce "leading educators and film producers to modify those films believed to affect adversely Jewish-Christian relationships."

"Since over 300,000 Protestant Churches now use film and film strips as part of their educational program," says AJC, "this provides an important area in which corrective action is indicated."

In the strictly American Jewish-field the AJC program in different. Jews are not only "American" citizens; they are also *Jews*. Emphasis is always placed on the necessity of the survival of *Jewry as Jewry*. Justice Louis D. Brandels, of the Supreme Court

of the United States, in an address to the *Eastern Council of the Central Conference of Reform Rabbis* on June 28, 1915 declared that "Jews are a distinct nationality of which every Jew, whatever his country, his station or his shade of belief, is necessarily a member."

"Special studies by AJC's *Scientific Research Department*," declares AJC, "will be utilized for future programming in this area. The studies, designed to reveal attitudes of Jews to themselves, their non-Jewish neighbors and their co-religionists abroad, etc. point up problems particularly disturbing to American Jews today."

The AJC keeps close contact with Israel. "Clarification with respect to relationship of American Jewry and Israel," it declares, "has been vigorously pursued by our President, Jacob Blaustein, and our officers, through personal visits to Israel at the request of Mr. Ben-Gurion, and through conferences with top officials of the Israeli government, both in America and Israel. Through distribution of pertinent speeches, press stories and background memoranda, AJC constituency and Jewish community leaders are kept abreast of current developments, trends and problems."

Fantastic Activities

The scope and magnitude of these amazing activities, when viewed in their entirety for the first time, must appear fantastic and unbelievable. That any group of Americans should undertake such activities is even more incredible.

Only an American "apart" from all other Americans can believe that he has "a vital stake in the maintenance and expansion of democracy in the United States," and "a compelling stake in world affairs." If there is any logical answer at all to these frenzied quasi-governmental activities of the *American Jewish Committee* and its network of similar organizations, it must be found in the proposition that a Jew believes he is something separate and distinct from the tradition and life of the country where he is born or where he resides, and, although not of it, he must mold it to his needs and to his pattern;—that his relation to, and his attitude toward, the world at large is much the same, amplified by his "oneness" with international Jewry.

It is important to reemphasize that even though these attitudes and activities are carried on in the name of American Jewry, the average American Jew is hardly more responsible for them than is the average American. That the American Jew should be the exploited victim of the grandiose schemes of a handful of so-called leaders is regrettable. That he must be the victim of their ambitions is tragic.

Propaganda and Snooping

The program of the *American Jewish Committee* is formulated "by its two major lay bodies,"—the Executive and Administrative Committees. In addition there are "29 national lay committees with a total membership of approximately 450 individuals who assume an active role in the job of program-making for the agency."

The use of the term "*lay*" in reference to "*bodies*" and "*committees*" of a private association or corporation is interesting. The word "*lay*" properly refers to the *laity*, which, in turn, is defined as "*the people distinguished from the clergy*" or "*those outside any profession.*" Other meanings of "*lay*" include "*nonprofessional*" and "*inexperienced.*" With these definitions in mind, it seems proper to inquire if the *American Jewish Committee*, as such, considers itself in the category of the "*clergy*," "*professional Jews*" or just as "*experienced Jews.*" Are these "*lay bodies*" and "*lay committees*" to be considered something aside, subordinate, and subservient to the ruling heads of the Committee?

In any event the AJC program is said to be developed on the basis of "*facts.*" That these "*facts*" are particularly its own is evidenced by the AJC statement that they are secured from the *Library of Jewish Information*. In addition to servicing the interlocking network of Jewish organizations throughout the country, AJC was successful in 1950 in placing its propaganda material in more than 700 agencies, "including such organizations as the *Russell Sage Foundation*, *New York Public Library*, *Federal Council of Churches*, *Columbia University Press*, and numerous magazines and newspapers."

Typical of this planted propaganda—referred to as "*basic facts and essential data*" by AJC—are the following:

"A memorandum on *Genocide* and the *Genocide Convention* to form the basis of our testimony before Congress;

"A fact sheet distributed to organizations whose cooperation was sought on behalf of the *Genocide Convention*;

"A survey of American educational and orientation activities currently being carried on in Germany;

"A continuing report of the situation of Jews in Iron Curtain countries;

"Analysis of nationalist and anti-nationalist statements appearing in the general American press; :

"Summary of developments in the field of civil liberties and civil rights."

Regular reports on anti-Semitism and kindred matters are received from chapter offices and from the "professional field staff." "On-the-scene" surveys are frequently made by AJC agents—such as in Peekskill following the rioting over the communist

nature of the meeting and the appearance of Paul Robeson. AJC refers to the affair as "race riots."

"Facts dealing with the nature and extent of organized and latent anti-Semitic activities are constantly reported and analyzed by trained investigators and lawyers with extensive background and experience in this work." These "facts" are secured through confidential investigations.

Through AJC's Washington office, pertinent developments in the nation's capital of concern to American Jews are immediately flashed to AJC heads.

Monthly reports of trends on Jewish problems come from AJC's offices in Europe, Buenos Aires, London and Israel.

A special mailing list of 600 correspondents in 300 cities receive AJC propaganda regularly. The list includes members of local boards of education, church groups, librarians, educators, club leaders, and other key figures. Mailings carry "up-to-date information on the status of anti-Semitism and national and international issues having a bearing on Jews. Books, articles, radio programs, etc., are given particular promotion when they further AJC's program."

In a period of five years AJC has been responsible, either wholly or in part, for five thousand radio programs. Needless to say there were few of these programs listed as AJC productions. A "lay committee" of radio producers, network officers, writers and radio personalities is utilized in this field of propaganda. These AJC campaigns are subtle and "multi-faceted"—to use its own term. They include:

Placing well-known people on special programs—to secure wider audiences.

Feeding propaganda to newscasters.

Dramatic and documentary productions.

Injecting special AJC "angles" and "subjects" into scripts for quiz shows, discussion programs, children's programs, etc.

Working on or with producers and writers to inculcate AJC ideas and attitudes with respect to handling of "minority problems."

Television, magazines,—in fact all available media is utilized by AJC for its propaganda. It has been successful in planting articles and stories favorable to the Jews in the press, and have been powerful enough to either modify or eliminate articles and stories containing references to the Jews that AJC brass believed offensive.

The AJC prepared and distributed to several hundred small and middle circulation newspapers a series of thirty editorials and feature articles; *four newspaper ads*; a comic strip; a clip sheet containing 16 statements by prominent individuals together with

their photographs, and two picture stories of immigrants' adjustment to American life.

A picture booklet, *The Face At the Window*, a tear-jerker about refugees, was distributed to 75,000 leaders and editors throughout the country.

In addition AJC insinuates itself into the preparation of spot announcements, speeches, radio scripts, etc.

It activates veteran, labor, youth, church and all other susceptible organizations in behalf of its programs and projects.

During its stepped-up propaganda campaign on the *Genocide Convention* it prepared up-to-date "fact" sheets for editors, newscasters, organization leaders, etc. Whenever a "favorable opinion" was expressed by an "influential citizen" the citizen and the opinion were publicized.

Says the AJC: "We work with and through the major national organizations and special interest groups in which millions of Americans are active, i.e., labor unions, veterans organizations, youth groups, church groups, educational associations."

AJC works closely with the *Anti-Defamation League of B'Nai B'Rith*, as has been seen. Through the *National Community Relations Advisory Council* it keeps contact with numerous Jewish organizations, including the *National Jewish Welfare Board*, *Synagogue Council of America*, *American Association for Jewish Education*, *B'Nai B'Rith*, etc. AJC maintains close contact with world Jewry through such organizations as the *Jewish Agency for Palestine*, the *Alliance Israelite Universelle*, the *Anglo-Jewish Association* and the *American Jewish Joint Distribution Committee*.

AJC works on, with and through American government officials and agencies as well as on, with and through governments abroad.

The *American Jewish Committee* considers that this is a "highly critical moment" in history, and "that the opportunity" before the Jews "is greater than at any other time since the birth of the *United Nations in San Francisco*."

Activities Strictly Political

This is the story, in brief — and largely in its own words from its own documents — of the amazing *American Jewish Committee*. That it is an almost incredible story is conceded.

To have told it is to be called an "anti-Semite" — which, of course, completely begs the question. It is a shop-worn retort that knows no better answer. The story should be told whether the organization be Irish, Swedish or Jewish. Race and religion have nothing to do with it.

These activities are political. Semitism and Judaism are mere shields which have effectively cloaked these activities. The deceit

must be torn aside so that the American people may see what it hides.

Many of these political activities are un-American in that they seek to pervert our Republic and our government and make it something never intended by the Constitution.

It is un-American to seek foreign control over our domestic laws by the ratification of *United Nations* treaties — such as the *Genocide Convention* and the *Declaration of Human Rights* — which, under our own Constitution, become the supreme law of the land.

It is un-American to assume the re-education and reorientation of American thinking in accord with the design of a foreign minority bloc; — especially when that bloc seeks to preserve its separate entity internationally and nationally.

It is un-American for a so-called minority group to create and maintain a vast espionage system; to establish and maintain a network of national and international organizations and agents for its own particular purposes — *whatever they may be*.

It is un-American for any segment of American society to use the facilities of communication and information by controlling its "lay members" in such facilities, advertising mediums, or by other devices of pressure, for the dissemination of its own particular propaganda to an unsuspecting public.

It is un-American to apply "book-stifling" and "quarantine treatments" to writers and speakers with the attendant coerced "co-operation" of newspapers and other media of communication indicated in such process.

In short, the activities, methods and techniques of the *American Jewish Committee*, in the opinion of this writer, are repugnant and obnoxious to every American tradition and practice.

It is obvious that the *American Jewish Committee* is not *American*. It remains for American Jewry to say whether or not it is *Jewish*.



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Senator Jack B. Tenney
(1898-1970)

(drawn for me by my friend Josef Tamaliūnas,
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